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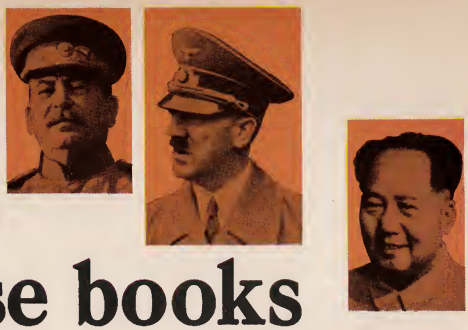
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THE COVER

Glistening snow adds to the nostalgia of this old pioneer log home near Spring City, Utah, as seen through cottonwood trees. The photographer is Lucien B. Bown.

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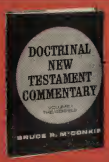
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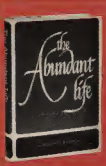
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Letters and Reports



SCOUTS RECEIVE EAGLE AWARD TOGETHER

Boy Scout Eagles do not fly alone, as does their namesake bird. They often come in clusters, influencing each other with their enthusiasm and ambition as they work to their high goal.

For instance, in the Kaysville Third Ward, Kaysville (Utah) Stake, eight boys received the Eagle award at the same court of honor. Pictured are, front row, l to r, Explorer adviser Jerry Secrist, Scouts Rick Christenson, Ron McCormick, Kenny Leavitt, Bryce Passey, Scoutmaster DeWitt D. Sorenson; back row, l to r, Explorers Robert Treadwell, Ronnie Perkins, Clyde Andrew, and Douglas Drake.

ERA HELPS MISSIONARY WORK AND MISSIONARIES

. . . [The Improvement Era] is like a missionary conference for firing up my spirit. It happens each time I read the Era. . . .

Elder Richard W. Liddell
Central Atlantic States Mission

. . . I know personally that The Improvement Era is a great missionary tool, as many of the Saints here in Florida are members of the Church because of the influence of this great publication and the work you do in it. . . .

Elder E. V. Nalder
Florida Mission



FRIENDS EARN MEDALLIONS TOGETHER

Five friends from the Fayette (Utah) Ward, Gunnison Stake, all participated in Mutual activities through high-school years. When they left high school for college, they continued the activity, and now all five have earned the Gold Medallion award for seven individual awards. Left to right, they are: Arva Mellor, who attended College of Southern Utah; Arleen Mellor, Snow College; Pamela Bartholomew, BYU; Judy Mellor and Darlene Mellor, both Snow College.

Also receiving the seven-year award in Fayette Ward were BYU senior Fae Bartholomew and YWMIA leader Mrs. Kathleen Bartholomew.

GOLD MEDALLION: SIGN OF CONTINUED FAITHFULNESS

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After seven of these awards have been earned, a girl receives the Gold Medallion, special recognition for her faithfulness during the teen years. And for many girls this is not a stop, as they continue to earn eight, nine, even ten awards.

Cora Alice McCarrey, Anchorage (Alaska) Third Ward medallion winner, has sometimes been the only girl in her age group, but she has kept up enthusiastic activity in her ward. She is a senior at the University of Utah.

Laurel Anne Foote has earned individual awards in Utah, Colorado, Mississippi, and Texas while her father has been a building superintendent for the church building program. In Kelsey-Gilmer Ward, Gilmer, Texas, she received the medallion.

An M Man and Gleaner newspaper was the brainchild of Carolyn Jeanne Miller, medallion winner in Glendora Second Ward, Covina (California) Stake. An active Gleaner, she is now working on her Golden Gleaner award.

Setting the pace in a new ward is Norma Turnbow, first medallion winner in Lakewood (California) Third Ward, East Long Beach Stake. Norma is now serving on a stake mission.



Laurel Anne

A seven-year winner from eastern Oregon is Leora King, Nyssa. Leora is a BYU student having returned to school this fall after a year and a half in which she dropped out of school so her brother could go on a mission.

Three Clearfield (Utah) Stake medallion winners are Marian Flandro, Clearfield Fourth Ward, Weber College student working on her ninth award; Mary Jean Gerner, Clearfield Second Ward, serving in the Florida Mission; Lorraine Ronnfeldt, Clearfield Fifth Ward, working on her ninth award.

Also in Utah, Darlene Johnston, Clinton Second Ward, North Davis Stake, has received ten individual awards, eight with 100 percent attendance, and the Gold Medallion award.



Cora Alice *Carolyn* *Norma* *Leora*



Marian *Mary Jean* *Lorraine* *Darlene*

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The Church Moves On

DECEMBER 1965

18 It was announced that Mrs. Mabel Jones Gabbott of Bountiful, Utah, had been appointed to the general board of the Young Women's Mutual Improvement Association. She is an editorial associate of *The Improvement Era*, serving in the field of poetry and fiction.

23 This was the 160th anniversary of the birth of the Prophet Joseph Smith. At traditional midmorning services for employees of the Church Administration Building, President McKay spoke briefly. Elder Marion G. Romney of the Council of the Twelve spoke on the Savior and Elder Sterling W. Sill, assistant to the Council of the Twelve, spoke on the Prophet.

The Church received a special award for its Christmas lighting and decoration work on Temple Square from the Intermountain Electrical Association. The annual awards are usually given to home owners in recognition of the artistry involved in their displays, but "the effect the Temple Square lighting has had on the community demanded a special award."

31 The year 1965 was a good year for the Church. Millions were thrilled by the Mormon Pavilion at the New York World's Fair. Hundreds of thousands of nonmembers received copies of the special printing of the Book of Mormon during the Christmas season from LDS friends. Twelve new stakes were organized by the Church in 1965, bringing the total stakes now functioning to 412.

JANUARY 1966

2 As President and Sister David O. McKay marked their sixty-fifth wedding anniversary, he said that finding "a wife like mine" was his advice to any who would aspire to that many years of happiness. "We went to the Salt Lake Temple in a horse-drawn hack," they recalled, but could not remember if there was snow on the ground at the time. "I guess we were too much in love," he said. This anniversary day was noted by a quiet family dinner party.

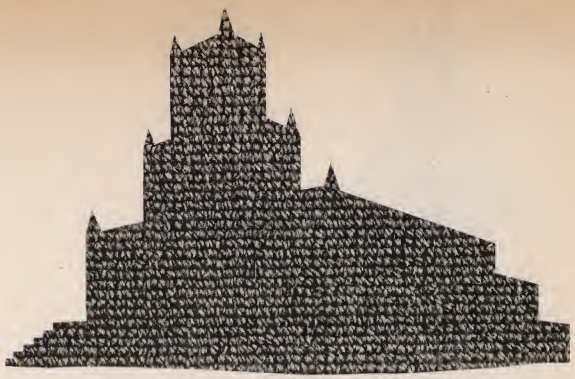
Preston Nibley, 81, prominent church author and lecturer, president of the Northwestern States Mission, January 1937 to October 1940, died at Salt Lake City. He was sustained as an assistant church historian April 6, 1957, serving until ill health forced his retirement October 31, 1963. Funeral services were conducted January 5.

6 The First Presidency announced the appointment of Elder Parley A. Arave as president of the Idaho Falls Temple, succeeding President William L. Killpack. President Arave was set apart today by President McKay. He is a former president of the Western Canadian Mission and of the Blackfoot (Idaho) Stake. Mrs. Arave was set apart as temple matron.

7 Elder Morris Wayne Behunin of Woods Cross, Utah, was struck and killed by a bus as he and three companions alighted from a bus while returning from a cottage meeting in Buenos Aires this evening. The three companions were injured. He had been serving in Argentina since June 1964. Funeral services were held January 15th in South Bountiful Third Ward.

8 American church membership still is climbing faster than its population, but participation in Sunday worship is sagging. The *1966 Yearbook of American Churches*, published by the National Council of Churches, gives the US general church membership at 123,307,449, a gain of about 2 percent for the churches and synagogues. During the year's period, the population grew less than 1.5 percent. Thus, church membership pushed ahead to 64.4 percent of the population, compared to 64 percent the year before, and 63.6 percent in 1960. Data included from the American Institute of Public Opinion indicated that 45 percent of the United States adults were in church on an average Sunday, a one point drop from the 46 percent of the previous two years. The attendance figure has been dropping slowly from its 1958-61 level, when it held at 47 percent.

9 Quarterly stake conferences began again this weekend after a brief Christmas-New Year's recess. This quarter, the Saints in stake conferences sustain the General Authorities of the Church and their stake officers, which is done annually. Today, in those stakes holding conference, President David O. McKay was sustained as Prophet, Seer, and Revelator and President of The Church of Jesus Christ of Latter-day Saints, Hugh B. Brown as First Counselor in the First Presidency, Nathan Eldon Tanner as Second Counselor in the First Presidency, and Joseph Fielding Smith and Thorpe B. Isaacson as Counselors in the First Presidency. Joseph Fielding Smith remains President of the Quorum of the Twelve Apostles. The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church were sustained as Prophets, Seers, and Revelators.



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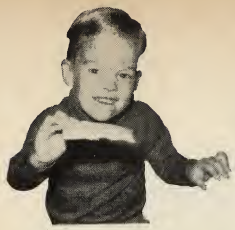
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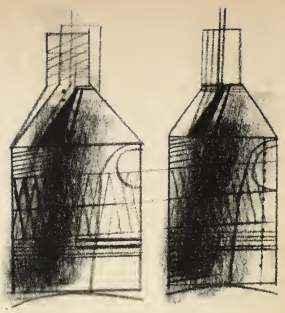
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Gemini VII

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

●"Gemini" is a Latin word for twins. "Zodiac" is an imaginary section of the sky, sixteen degrees wide, which presumably includes the paths of the moon, the principal planets, and the sun's path. Castor and Pollux were twin sons of Zeus in the classical Greek mythology. Castor was mortal, Pollux immortal. On Castor's death a decree of Zeus ruled that the twins should be reunited and share the upper and lower worlds on alternate days. Thus the Gemini took their place in the zodiac and also as the names of two bright stars in the constellation Gemini.

Gemini also became, after Mercury and Apollo, the name assigned by the US to its two-man space ships. On December 18, 1965, Gemini VII, manned by Air Force Colonel Frank Borman and Navy Captain James Lovell, landed in the Atlantic after traveling 5,129,400 miles. Before the space journey the men held the rank of lieutenant colonel and commander. One consequence of their 206 orbits of the earth was their promotion. Their 330 hours and 35 minutes in space, speeding at 17,500 miles per hour, was historic; for on December 16, 1965, for 22 hours, Gemini VI and Gemini VII flew within 62 miles of each other at this speed. During part of this time—styled by commentators, "rendezvous in space"—the two Gemini craft were about one foot from each other. Gemini VI, designed and launched for this extraordinary maneuver, was manned by astronauts Walter Schirra and Thomas Stafford. Air Force Major Stafford received promotion to the rank of lieutenant colonel. Walter Schirra became a full captain in the US Navy following his previous Gemini flight.

To this time the United States had sent 13 men into space, 3 of them making two flights each for a total of 16. Russia had successfully orbited 11, including Valentina Tereshkova in 1963, the first woman to fly modern spacecraft.

The 13 days, 18 hours, and 35-odd minutes spent in space by Colonel Borman and Captain Lovell, marked by the rendezvous with Captain Schirra and Lieutenant Colonel Stafford, foreshadow remarkable events to come.

The technical achievement of producing and successfully launching the Gemini craft, adjusting their spiral orbits to coincide in space, and then to coordinate their navigation patterns successfully and return safely to earth is one thing. The harmonization of thousands of individual human wills and intelligences in this technical feat is something else.

The technical progress is notable. It deserves public gratitude, recognition, and appreciation.

But behind the 5,129,400 miles safely flown, the additional miles flown by Gemini VI to make the

rendezvous, lies an example of human resolution, intelligence, and cooperation that should not be overlooked. The flight of Gemini VII and its predecessors demonstrates that given appropriate incentives and direction, thousands of men and women can harmonize their efforts to produce extraordinary results. Despite all the cunning safeguards built in by engineering science, one error, one slip, one careless act on the part of any one of several thousands could have brought the project to naught.

All mankind, the inhabitants of this planet, are moving through space, orbiting around the sun. The sun itself is plunging and carrying the solar system at tremendous speed through space.

Before Gemini VII was built there were many organizing conferences. The National Aeronautics and Space Agency itself was established. Out of many conferences came plans, cooperation, and successful projects.

There are many lessons for boys and girls, men and women, families and groups in the dramatic Gemini flights.

In the book of Abraham can be read the following lines:

"We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. . . ." (Abraham 3:24-25.)

Officers Schirra, Stafford, Borman, and Lovell evidently did successfully all things they were "commanded" on their flights. So did thousands of others, including Flight Director Christopher C. Kraft. (Incidentally, some future writer could suggest that "Christopher" is an appropriate symbolic name for a flight director.)

There is a great flight director of the space ship all of us are currently aboard. As the astronauts heeded suggestions from the manned space flight center at Houston, Texas, all of us might afford to listen to and cooperate with each other and our great flight director, the Creator of this earth.

Gemini VII reminds us of the ancient wisdom: ". . . to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)



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Exploring the Universe

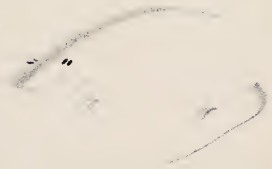
By Dr. Franklin S. Harris Jr.

ATMOSPHERIC TIDES

There are oscillations in barometric pressure, called atmospheric tides, caused by the gravitational pull of the sun and moon and by the sun's heating effects. Professor B. Haurwitz notes that in tropical regions of the earth there are two maxima about 10 a.m. and 10 p.m. and two minima about 6 hours later. The amplitude variation is about a thousandth of an atmosphere pressure. Since the gravitational tidal force of the moon is 2.2 times that of the sun and the semidiurnal lunar tide in the earth's atmosphere is about 15 times smaller than that of the sun, the difference must be due mostly to heating action of the sun.

X-RAY STIMULI

At the Veterans Administration Hospital, Long Beach, California, rats have been trained to respond to signals of very low doses of X ray directed to the head. The stimulus is probably received in the vicinity of the olfactory-bulb region of the brain.



MILK PRODUCTION

The temperature-humidity index has been used by H. Johnson of the University of Missouri to show how high temperature and humidity depress milk production in cattle.



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Widening & Extending

● One of my favorite subjects that I have often discussed with youth is "The Road to Happiness Through Widening and Extending Horizons."

Our theme suggests that the road to happiness lies through widening and extending horizons.

Horizon means something bounded by observation or experience. Geographically our horizon is bounded by the limits of our physical view, but those other horizons which we shall here contemplate are within us, limited only by the boundary of our imaginations. It is these personal experiences and observations which contribute either to our joy or to our unhappiness.

We have all been in the country and rejoiced as we started out on a picnic to climb the hills. As we got to the foot of the hill and climbed, we could see what we thought was the top. That was our bounded horizon, and so we climbed over rocks and sagebrush, admiring a dainty flower here, an unusual shrub there, and ever and anon turning to view the scene below. We were surprised when we got to that first level, which we thought was the top, to find that it was not the top at all. There were hills still ahead of us; but as we turned, our view was much more impressive than it had been at the foot of the hill. And so with light hearts and aspiring eagerness we started to climb the next. One more climb, we thought, and we shall be at the top. Again we were surprised to see "hills peeping o'er hills," but again our horizon was more extended. How uniform the streets down in the old town! How the canyon assumes a new aspect, and the winding rivers wending toward it look like silver threads stretching across the valley. We cannot stop now; another climb, and we continue until at length we reach the crest. It is just a daily experience of what Alexander Pope so beautifully has expressed: "Hills peep o'er hills, and Alps on Alps arise!" (*Essay on Criticism.*)

Some of you have been in the Alps and scanned those wonderful peaks, and there you experienced hour after hour and perhaps day after day what it means to acquire more extended horizons.

But there are too many of us content to dwell in the slums of the intellect and of the spirit. Too many of us seek for happiness in the sunless surroundings of indulgence.

And so I ask you, young men and women, to begin the climb now to the intellectual and spiritual hills that I believe will lead to happiness. Let us broaden our horizons and start climbing.

The first hill that we ascend I shall name *Soul Freedom.* There cannot be happiness without free agency. If the soul feels circumscribed, harassed, or enslaved by something or somebody, there cannot be true progress. That is why some of the nations today are wrong and someday in the future will have to change their policy. God intends men to be free.

We turn round on the hill *Soul Freedom* and see an extended view. Within us is a sense of strength and confidence. There is hope; there is exhilaration. We are independent, and we can make the best of our lives.

But there is another hill ahead of us, and I think that hill is more rugged. There are more rocks. There are more stones rolling as we step along. We may slip occasionally. We may bruise our knees and scratch our hands because that is not an easy ascension. We approach the hill *Victory.*

As we climb it we get the consciousness of self-mastery, which is equal in importance to the consciousness of soul freedom. Look way down there, where the rays of intellect do not penetrate, where the sunshine of morality is seldom seen, and see how the people grovel. Many—too many—either will not or cannot come out of the slums to reach this hill from which we broaden our horizon. As a result, their search for happiness is in vain. They grasp at the substance, and it turns to ashes.

It is significant that it was on the Mount of Temptation that Christ gained the victory over the tempter and cried, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

But we must climb. That next hill leads to a sweeter happiness in life. All our associations thus far have been with one another, boys and girls together. Those who made any of the low things their aim in life, of course, aren't ready to go on. They remain on the plane *Indulgence,* because the effort to ascend is too much, too great. But those of us who have been together, studying one another, finding out with whom we are congenial and who contributed the best in

Horizons



THE EDITOR'S PAGE / BY PRESIDENT DAVID O. McKAY

our lives—the boys who find the girls who inspire them to do their best and the girls who make the boys feel, "I want to succeed; I want to become worthy of you"—those are the girls whose company you should seek; and, girls, those are the boys who are worthy of your companionship, of your love. They are not grovelers. Their aim isn't to experience merely sensation which any animal may know. Their dances and their parties and their socials and their music are all but a means to an end, and they look forward to the next ascent—the mount *Industry.*

Here each one chooses his vocation. The hill is a hard one, but he has mastered some of those things in youth, and he is ready now to overcome almost any difficulty. Of course, it will be hard to get an education. It will take application. He will have to deny himself some pleasures, but he has already mastered himself physically, and he can master himself intellectually. He chooses a vocation and starts out with a view of building a home for that sweet girl who has inspired him. He seeks the supreme happiness that comes from contributing to the blessing of others and to the strength of the nation. Together the couple is building on the hill of *Industry.* Building a home together, they share happiness. The husband is happiest when that sweet wife, his sweetheart, is happy; and she is happiest when he succeeds. They are both happiest when the children succeed. After all, in rearing and loving a family lies the most supreme happiness. Anything else must take second place in value to those boys and girls who make happy our homes. This experience is found on the hill of *Industry.*

"Alps" still rise as we approach the hill *Appreciation.* Perhaps we live in a cottage. We read about the fortunes that men pay for paintings, and on our wall hangs just a cutting from a calendar, but by this time we have learned to appreciate God's gifts, and the most beautiful pictures in the world are ours for the looking.

We turn from that and view our broadened horizon, and we can bask together in the glorious sunset that is ours. It doesn't belong to anyone any more than it does to us.

Appreciation cannot be obtained without climbing. It is not to be found in the slums of indulgence and lethargy and idleness and intemperance, drinking and smoking, and trying to get some physical stimulant for happiness. Think about it. You can't do it. You are never satisfied with it. Read the book of life, and you will have ample evidence of the value and truth of the Word of Wisdom. Keep your eyes open and see life down there in the shadows, particularly from the high hill of *Industry* and *Appreciation.*

But let us continue our journey upward. Together hand in hand we climb the last hill and reach the top—the hill of *Service.*

As we begin this final ascent and behold our extended horizons, we are conscious of a conviction that true happiness is found in the paradoxical saying of the Savior ". . . he that loseth his life for my sake shall find it." (Matt. 10:39.) Our lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness.

". . . by love serve one another" (Gal. 5:13), writes the apostle; and Jesus sums it up:

". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

There are those who declare such an ideal merely theoretical; they call it impractical! Why not try it? A test by application will prove its practicability. Let the nations of the world which are today descending the hills of progress and slipping down into the slums and gutters of animal indulgence sneer at the ideals if they will; but as sure as God has given us the revelation of life, so shall we find happiness supreme as we climb the hill of *Service.*

God bless you young men and women as you travel the road of happiness through extended and broadened horizons. I believe these steps are sound: first, "Soul Freedom"; the second, "Victory" through self-mastery; the third, "Industry" and the home; the fourth, "Appreciation"; and the fifth, "Service"—willingness and ability to serve. God help us as representatives of the Church, of our homes, and as men who hold the priesthood of God to set the proper example to the world and thus bring happiness to it.

The Savior sent his disciples first to teach and convert the Jews. The gospel was also for the Gentiles.



Israel Jew and Gentile

YOUR QUESTION

ANSWERED BY **PRESIDENT JOSEPH FIELDING SMITH** OF THE FIRST PRESIDENCY

QUESTION: *"In the scriptures we frequently see the terms Israel, Jew, Gentile. Will you kindly explain these terms? Does the term Gentile include those of the descent of Cain?"*

ANSWER: The name Israel is one that the Lord gave to Jacob, son of Isaac, as we find recorded in Genesis, chapter 32, which reads as follows:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

"And he said unto him, What is thy name? And he said, Jacob.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Gen. 32:24-30.)

This is how the name Israel came into existence and became the name of the descendants of Jacob from that time forth.

The term Jew or Jews is one given quite generally



to the Israelites who were living in the days of our Redeemer. It had become the national name to all the Israelites then living in the borders of Palestine. For instance, Paul was known as a Jew, but he informs us that he was a descendant of Benjamin.

The descendants of Jacob from the time of the sojourn in Egypt were known as Israelites. This name, coming down from the divine naming of Jacob as previously stated, has continued to this day.

The name Gentile is a name that was given to the people of foreign countries by the Jews and has prevailed to the present day. The expression "Jew or Gentile" is very common, and the latter has reference very generally to most non-Israelite peoples, except the descendants of Cain. This term is used frequently in the scriptures and is applied to all of the white inhabitants of Europe and the western hemisphere.

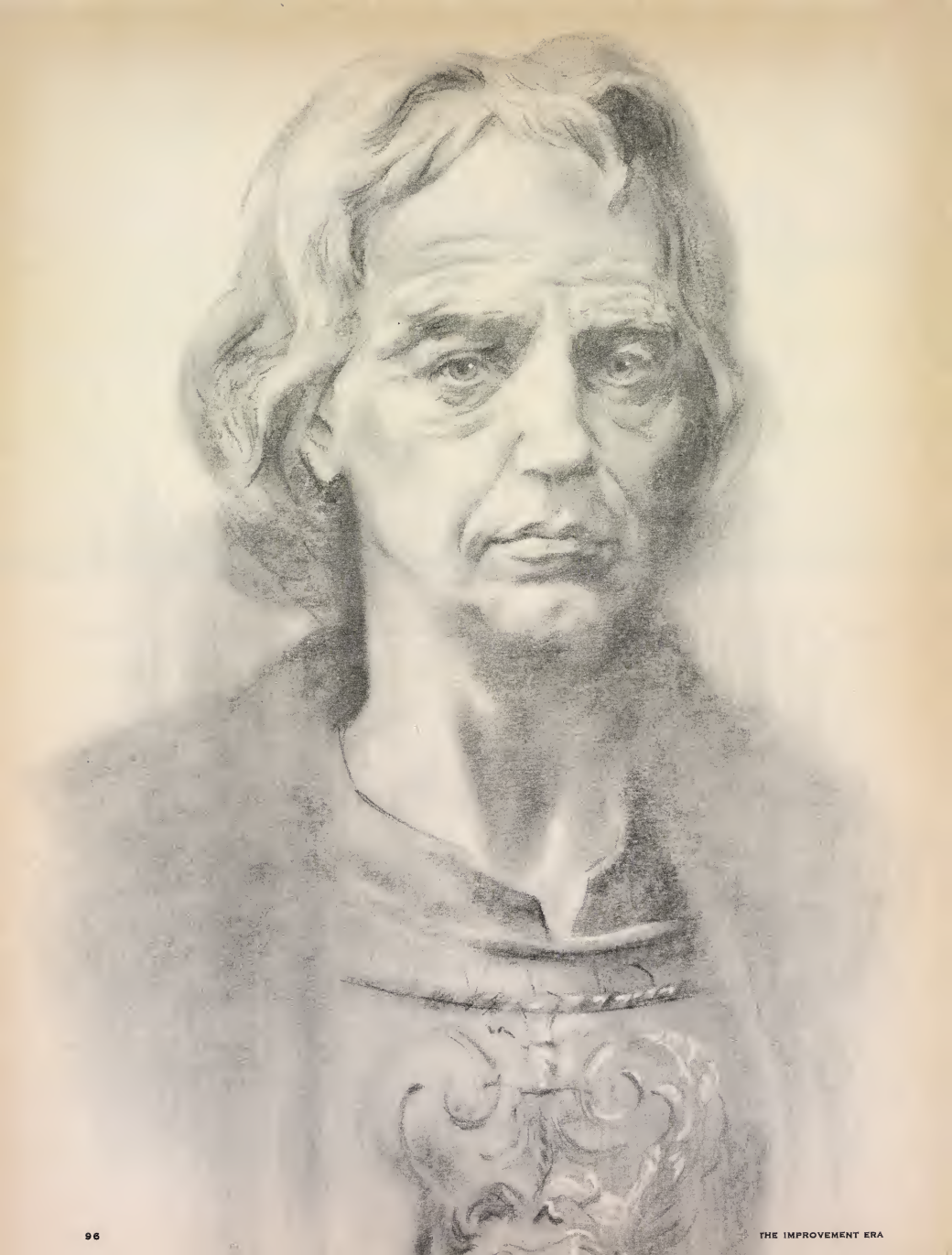
In the days of Peter and the ancient apostles, the inhabitants of Europe and part of Asia were generally spoken of as Gentiles. When the Savior left his disciples he sent them first to teach and convert the Jews and their fellows of the seed of Abraham, and the ancient apostles felt that their mission was only to the scattered sheep of the house of Israel. Paul and his associates who went forth on missionary journeys in that day confined their labors to the Jews who were scattered through Asia Minor. When they were stoned, persecuted, and sorely abused, Paul said to his companions, ". . . we [will] turn to the Gentiles" (Acts 13:46), and thus the time of the Gentiles, as far as Paul and his companions were concerned, was ushered in.

Then, again, we read of Peter, who thought that the gospel was intended solely for the Jews. The Lord had to teach him a lesson and convince him that the gospel was also for the Gentiles by giving him a vision of unclean beasts and fowls and telling Peter to kill and eat. He answered, "Not so, Lord; for I have never eaten any thing that is common or unclean."

"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." This vision was repeated, and Peter became convinced that the gospel was for the Gentiles as well as for the Jews. (Acts 10:9 ff.)

So, likewise, Paul, after being stoned and driven from the Jewish synagogues, turned to the Gentiles. So we see that in that dispensation the Jews were first to hear the gospel, and when they rejected the message, the Lord commanded the apostles to turn to the Gentiles. In this dispensation the Gentiles have their day for the gospel first, and when they refuse, it will be taken to the Jews.

For added information I refer you to the title page of the Book of Mormon, first paragraph.



Christopher Columbus & The Book of Mormon

BY HYDE M. MERRILL

● Lehi, in one of his last addresses to his people, made the following important prophecy concerning the land of promise to which they had been led:

"Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that *there shall none come into this land save they shall be brought by the hand of the Lord.* . . .

"And behold, it is wisdom that *this land should be kept as yet from the knowledge of other nations.* . . .

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, . . . they shall be kept from all other nations, that they may possess this land unto themselves. . . .

"But behold, when the time cometh that they shall dwindle in unbelief, . . . behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

"Yea, *he will bring other nations unto them,* and *he will give unto them power,* and *he will take away from them the lands of their possessions.* . . ."[1]

Nephi had already seen the following vision regarding the fulfilling of the prophecy made by his father:

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the *Spirit of God, that it came down and wrought upon the man;* and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land."[2]

These prophecies mention several specific points: first, that the land now known as America would be protected by the Lord from interference from other nations until after the descendants of Lehi had rejected the true Messiah and had dwindled away in unbelief; second, that when the people had become unrighteous, the Lord would bring other nations, led specifically by "a man" on whom his Spirit would work; third, that he would give these gentiles power over the unrighteous Israelites, that he would take away from them the lands which heretofore had been theirs.

There is nothing earthshaking or new in stating that America has been discovered and Lehi's descendants subjugated. Were this my purpose I could pack up my typewriter and get back to by differential equations. But what these scriptures indicate, and what we accept, largely as a matter of faith, is that this was brought about directly by divine intervention. If we could produce evidence, encountered after the publishing of the Book of Mormon, indicating that such was the case, we would have another witness to the truthfulness of the Book of Mormon.

As a minor sidelight, before getting down to the meat of the question, let me quote the following which was attributed to Sebastian Cabot, contemporary of Columbus and himself a great explorer, as he comments on what people of the time felt about

Columbus' achievement in discovering America: Columbus' voyage ". . . was much discussed by everyone at the court of King Henry VII, who then reigned, saying that it was a thing more divine than human to have found that way never before known to go to the east where the spices grow."[3]

Thus at least one knowledgable contemporary authority indicates that what Columbus accomplished was so difficult, by the standards of the times, as to be considered beyond the capabilities of a mere human being.

But in order to find out if Columbus really was "wrought upon by the Spirit of the Lord," let us learn a little more about him. He was a student of the Bible and was familiar with its contents as is evidenced by the frequent references to scripture that are found in his writings. However, in spite of his great religious faith, or perhaps because of it, he differed with the religious leaders of the day when they opposed his proposed trip to the Indies and his theory of the roundness of the earth on the basis of certain misinterpreted scriptures.

A very interesting and illuminating picture of the character of Christopher Columbus is afforded by a couple of paragraphs from a private, highly personal letter he wrote to his son Diego just before embarking on his fourth and last voyage to the New World:

"I command and charge you to be very devote in giving the tithes of all the moneys you shall have, be they from rents, or from any other source, give in service of our Lord to the poor and needy, and to relatives, before others: and, if there are none where you are, set it apart, to send it to them: if you do this, you will never lack what you need, because Our Lord will provide.

"I command you that you honor all the people with whom you come in contact and that you treat them well from the greatest to the least, because they are the people of God Our Lord. He will honor you, and will make you prosper, if you honor His people; and if you mistreat any one of them, Our Lord will mistreat you; and He will afflict you, if you afflict anyone. Therefore, be merciful, and be assured that He will be merciful to you."[4]

The above selections are typical of the many that characterize Columbus' writings and demonstrate the deep testimony that he had of a personal, living God. Of course, this we would expect from a man who was inspired of God, but not necessarily from a man who wasn't. Remember that at the time the above was written, Columbus had fallen into great disfavor. He was financially in dire straits, and to insist this strongly that his son pay tithing at a time when they were practically penniless is indicative of the depth of his confidence in God.

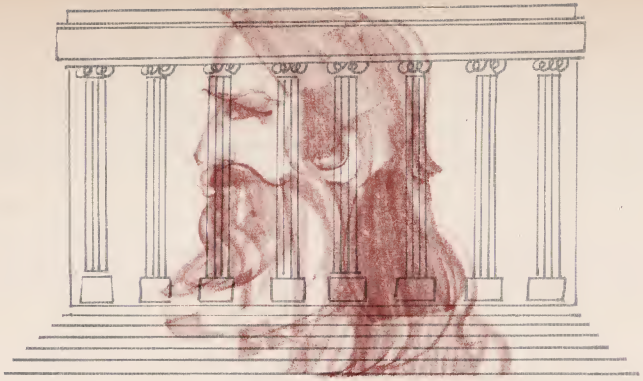
The most interesting document, however, is a letter written by Columbus to the king and queen of Spain. During his fourth voyage, he was shipwrecked in the Caribbean and sent this letter to the nearest Spanish settlement by means of the Indians.

First of all, although he was theoretically Admiral of the Ocean Seas and Viceroy of the Indies, his ships were such deteriorated old hulks that it was practically suicide to try to take them out on the open ocean. He was also prohibited from making a landing at any Spanish settlements in the New World. He had no sooner crossed the ocean than there rose up a terrible tempest, lasting 88 days, which destroyed their sail and rigging and opened up leaks in their ships. His ship was so rotten and worm-eaten that with three pumps and pots and kettles, he could hardly keep it afloat. It was a miracle that they escaped with their lives. No sooner had this storm ceased than they were set upon by another which had them at its mercy for several weeks. They found harbor, but the natives were not friendly: many of the Spaniards were killed, and their position was made untenable. He managed to escape from the harbor with his ship, but his brother, in command of a second vessel, was left inside. Just at this awful moment another storm sprang up, and he found his life and the lives of his men and son, who had accompanied him, endangered from still another quarter. He was suffering from a severe fever and worn down (*Continued on page* 135)

SUCCESS

BY HELEN KIMBALL ORGILL

To hope and dream and wait—
Again and still again;
To face the changing hours,
Aglow or numbed with pain,
Unstinting of your powers;
Then meet defeat, and once more,
Still fighting midnight doubt,
Work as you worked before,
Till by your will you climb,
Yet keep the wished ideal
Untarnished and unstained—
So from the days you reap
The seeds that have been sown;
Serene you face the years,
Dreams realized, your own,
Aloof from fate or fears.



Taking God out of GOVERNMENT

BY MERLO J. PUSEY

● When the country was plunged into grief by the assassination of President Kennedy more than two years ago, it turned instinctively to prayer. Men and women prayed and wept alternately without any thought of the so-called "wall of separation" which, according to the Supreme Court, is supposed to keep church and state in isolated compartments. The new President, Lyndon B. Johnson, proclaimed a day of mourning and prayer. The nation's hour of sorrow became, in fact, a spiritual experience.

What a contrast between this natural and inevitable intermingling of faith with the affairs of state and the unperceptive and unhistorical conclusion of the Supreme Court that prayer and Bible reading in the public schools are unconstitutional! For a few days at least, the country was pulled back from the trend toward taking God out of government. It is well to remember, however, that earlier in 1963 the New York Commissioner of Education forbade students to sing "America" in their opening exercises because of its appeal to Deity. Efforts to obtain a judicial decree that would prevent school children from pledging allegiance to one nation "under God" were carried all the way to the Supreme Court. Fortunately, the court put a stop to that nonsense by refusing to review the case.

The objection to "America" was based on its recognition of God and to this prayerlike petition:

"Protect us by thy might,
Great God, our King!"

Similar objections were raised in some quarters against the singing of "The Star-Spangled Banner" as part of routine school ceremonies. The national anthem sets forth the motto "In God is our trust" and bids us "praise the Power that hath made and preserved us a nation!" Even the Declaration of Independence was eyed suspiciously for a time. It begins on a note of reverence for our great Creator and ends by confiding in his divine goodness for protection. The Court itself frowned upon any such extension of its reasoning in the school prayer cases; yet the extreme reactions stemmed directly from the extravagant language the Court had used.

What is especially worrisome about the school prayer edicts handed down in Washington is that they seem to frown upon any recognition of God in governmental circles. The indirect effect is to belittle faith, however vehemently the Court may disclaim any such intention.

Judicial restraints on religion have been mounting since the Court handed down its five-to-four decision in the 1947 *Everson* case. Strangely enough, the effect of this ruling was to allow New Jersey to reimburse parents for the cost of transporting their children to parochial schools. Nevertheless, the opinion by Justice Hugo L. Black asserted that "in the words of Jefferson the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state.'" Since then the Court has added additional stones and mortar to that "wall."

The effect of the *McCollum* decision in 1948 was to upset a released-time program of religious education in Champaign, Illinois. The Court sweepingly forbade any state aid to any and all religions. The result was both applauded and condemned, but it could be readily justified because Champaign had permitted use of its schools and compulsory attendance laws to propagate religion. It had gone too far.

Some authorities insist that in this case the Court created an entirely new "liberty"—the right of a citizen to prevent the state from aiding religion in any form. If there is such a right, it is not spelled out in the Constitution itself. The First Amendment says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." After the Civil War the states were required to respect this guarantee of religious liberty through the Fourteenth Amendment, with its well-known command that no state shall "deprive any person of life, liberty, or property, without due process of law."

The emphasis of both amendments is clearly on liberty. Some eminent authorities believe that the "establishment" clause was intended only to buttress the "free exercise" clause and that therefore they should be interpreted together.

The Court seemed to pull back from its "wall-of-separation" thesis when it decided the *Zorach* case in 1952. It found no affront to the Constitution in New York's released-time program. Unlike Champaign, New York gave school children time for religious instruction without using public classrooms or drawing upon public funds. Speaking for an approving majority, Justice William O. Douglas concluded that "public institutions" may adjust their schedules "to accommodate the religious needs of the people." In doing so, he wrote, the state "follows the best of our traditions."

Putting aside Justice Black's absolutist view, the Court observed that the "First Amendment does not say that in every and all respects there shall be a separation of church and state." Though Justice Black sharply dissented, this opinion gave hope that the American tradition of recognizing Deity and of injecting religious overtones into public ceremonies would be respected.

In the school-prayer and Bible-reading cases, however, the Black thesis once more prevailed. The Court struck down a simple, nondenominational prayer recommended by New York's Board of Regents and used in some New York schools (*Engel* v. *Vitale*). Overriding the New York courts, Justice Black and his colleagues concluded that use of the prayer in public schools, even though participation was voluntary, constituted "an establishment of religion."

In its later *Schempp* decision forbidding use of the Lord's Prayer and Bible reading in the public schools, the Court tried to soften the tone of *Everson, McCollum,* and *Engel.* Yet the result was the same. About half the country's public schools have had to abandon "devotional" exercises or circumvent the Supreme Court. According to one critic, the Court has turned freedom *of* religion into freedom *from* religion.

The central fallacy in the Court's reasoning is that the saying of a prayer in a public school, with no compulsory participation, amounts to an "establishment" of religion. Rather, it is a recognition of the traditional role of religion in American life. The desirable end is maximum freedom of religion without government favoritism—not judicially imposed secularism. In these cases the churches were not using the schools for propagation of their faith, as they had done in *McCollum.* The schools were using religion to serve their own ends—the improvement of discipline and morals.

Dean Edwin N. Griswold of the Harvard Law School has pointed out that there is a long history behind the phrase "establishment of religion." Not only England but also some of the American states had established churches when the First Amendment was adopted. Congress was forbidden to follow those examples. It is farfetched to transform this buttressing of religious freedom into a ban on incidental recognition of Deity in the schools.

A second fallacy lies in the fact that no "wall-of-separation" concept is to be found in the language of the Constitution or in our national history. The First Congress, which approved the Bill of Rights in 1789, also adopted rules for the election of chaplains in the House and Senate. And one member of the joint committee which thus invited religion into the halls of Congress was James Madison, the author of the First Amendment.

In all the years that have followed, the government has maintained friendly, though proper and non-official, relations with religion. Presidents have repeatedly called upon the people to pray for success of our national endeavors. Every year the President has proclaimed a day of Thanksgiving. The churches have been granted the enormous advantage of tax

exemption. The federal and state governments have employed chaplains in their prisons and in some of their hospitals. All branches of the military service have paid chaplains from public funds, and ministers and divinty students have been exempted from the draft.

Prayer has been an accepted part of the presidential inauguration and of many other national ceremonies. When Dwight D. Eisenhower was President, Cabinet meetings were opened with prayer. Even the Supreme Court has traditionally begun its session with a prayer: "Oyez, Oyez, Oyez! God save the United States and this honorable court!"

Justice Douglas, in his concurring opinion in the *Engel* case, acknowledged: "What New York does on the opening of its public schools is what we do when we open court." The Court's "prayer" is uttered by a public official on the government payroll before a captive audience. Justice Douglas thought it clearly unconstitutional, but the Court has taken no step to abolish it.

This interlacing of public life with religious practices existed for more than a century and a half before the Supreme Court began to look askance at it. In a candid moment even the Supreme Court acknowledged, in its *Zorach* opinion, that "we are a religious people whose institutions presuppose a Supreme Being."

When the judges were searching for the inner meaning of religious freedom, they could have found guidance in this history. "The life of the law," said the great Oliver Wendell Holmes, "has not been logic; it has been experience." A reasonable regard for our national experience would have left religion in a position to contribute its strength to public life, without any real encroachments one way or the other.

Dean Griswold has noted that these decisions fly into the face of another important principle. The American people have made a practice of deciding issues of this kind on a local basis. The people have a right to determine for themselves, through their local school boards, what kind of education their children will receive. That right should not be invaded by the judiciary without compelling evidence that school authorities have disregarded fundamental freedoms.

The consequences of the prayer decisions are scarcely less unfortunate for the Court than for the schools. They divert the top judicial minds of the nation from the major constitutional issues to the realm of educational policy where the Court has no special competence and where general guidelines are almost impossible to fashion. Since the decisions are highly unpopular and rest upon a strained view of the Constitution, confidence in the judgment of the Court has been shaken. Demands for a constitutional amendment to reverse these rulings seem to have subsided because of the great difficulty of drafting an amendment that would be effective without doing too much. But deep concern remains over the Court's involvement of itself in this unnecessary dilemma.

Some of the justices have laboriously sought to distinguish prayer in the schools from prayer under the auspices of other governmental agencies. But no one has been able to enunciate a principle that will sustain what the Court has done without at the same time striking at our traditional policy of rendering homage to God. Justice Tom Clark's majority opinion in the *Schempp* case is the latest effort to find more secure ground on which to stand. The First Amendment, he concluded, commands that "the Government maintain strict neutrality, neither aiding nor opposing religion." Are Congress and the Court itself being "strictly neutral" when they invoke the blessings of God? This doctrine would seem to require them to give up prayer or to hire an atheist to proclaim there is no God after the prayers have been said.

Certainly the government must be neutral as between religious denominations. But where is the command for neutrality between religion and secularism? The very fact that the Constitution guarantees religious liberty suggests not neutrality toward religion but a profound interest in portecting it and profiting from its influence in a free society.

The long and short of it is that consciousness of Deity is deeply ingrained in our national life. Loss of it would cut the philosophical roots of our society. It would weaken morality and the sense of justice that is so essential to a free people. The resulting religious sterility would be a strange heritage from the magnificent concept of religious liberty which the founding fathers wrote into the First Amendment.

Whatever the intention of the Supreme Court, the net effect of these decisions has been to downgrade appeals to God. Some justices complain that the country has not understood its prayer decisions. But it is more pertinent that the Court has not understood the country, with its intermingling of religious faith with religious freedom. History has proved that this happy relationship can exist without any danger of establishing an official religion. No coerced "neutrality" toward God in official life can serve us as well.

Would you ever say to your wife . . . How would you respond if your husband said: "Honey, This is

The Best Burnt Roast

SECOND IN A SERIES

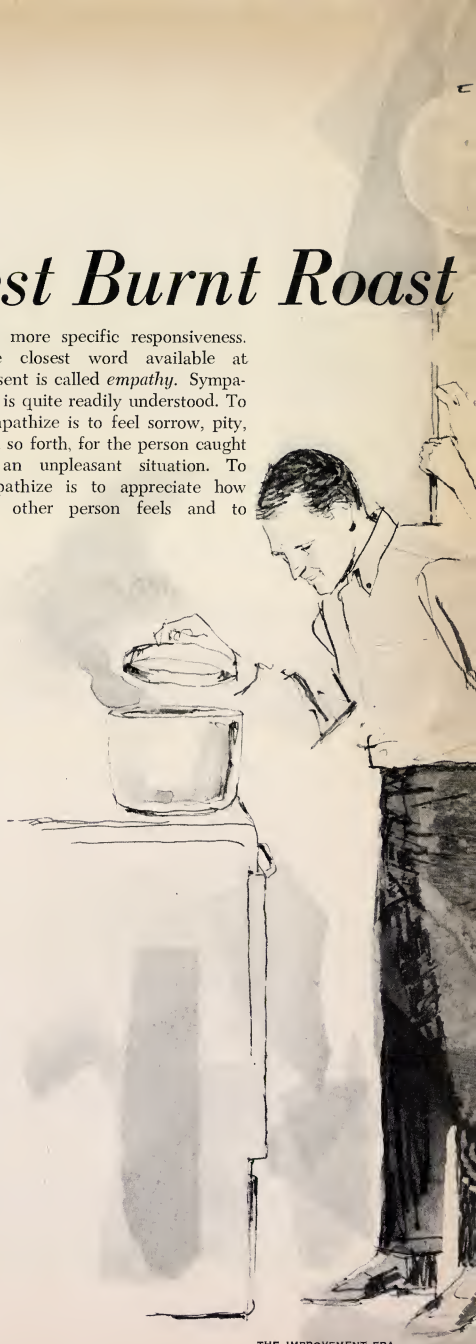
BY J. JOEL MOSS, PH.D.
PROFESSOR OF HUMAN DEVELOPMENT AND FAMILY RELATIONS
BRIGHAM YOUNG UNIVERSITY

●A recent cartoon sketch portrays a kitchen scene in which a dejected wife is toiling over meal preparations which are obviously going wrong. The husband appears on the scene to utter the endearing words, "I see we are having burnt offerings tonight." If you were the wife, how would you feel? What kind of a response would you want? If you were a husband, what response would you feel appropriate to the situation?

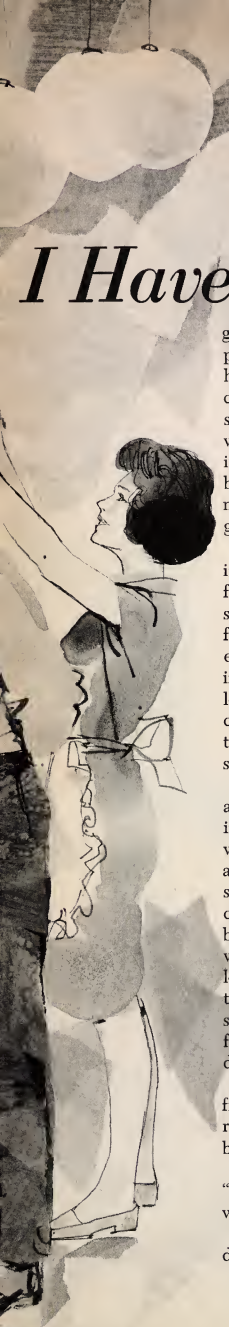
Contrast this scene with a similar one of two newlyweds. On this occasion the wife did serve burnt offerings—a burnt roast too expensive to be thrown away. The good husband, however, endeared himself to his bride for some time to come. After a moment of silent eating, he said, "Honey, this is the best burnt roast I have ever eaten!"

Married living, in its tremendous intimacy, leaves us vulnerable to the partner's responses both at the worst and the best times of life. There are occasions when one is wrong in a situation and the other could say, "I told you so!" There are occasions when one has had a rare emotional experience and is eager to share it. But it cannot be shared without an appreciative emotional response from the partner. Have you ever tried sharing the joy of a particularly stimulating testimony meeting or of a very tender experience with a child? Down inside there can exist a warmth and a glow you are eager to share. Whether you do or not depends largely on the responsive mood of the partner.

In both the worst and the best experiences in married living, we search for appreciative response. If it is received, life moves on to experiences of richness and closeness. If not, life settles to a routine pattern based on what seems safe—as far as release of one's most tender feelings are concerned. We have tried to find a word which describes this emotionally desirable quotient in marriage. Companionship, sharing, and other words have been used. But they are so broad we have tried to narrow it to a word reflecting this more specific responsiveness. The closest word available at present is called *empathy.* Sympathy is quite readily understood. To sympathize is to feel sorrow, pity, and so forth, for the person caught in an unpleasant situation. To empathize is to appreciate how the other person feels and to



I Have Ever Eaten?"



govern responses so that the other person feels appreciated. Our husband with the burnt roast could not deny its existence, but, sensing how his wife might feel, was able to encourage her by implying she could do more with burnt roast than other women. She needed a pat on the back and she got it!

The E.Q. or emotional quotient in a marriage thus involves both feeling and communicative responses. The ability to have such feelings is probably not given equally to all of us at birth. But, if I were not certain that we could learn to feel more and communicate better, I should cease talking to you and spend my time with small children.

The feelings and communicative aspects of empathy are reflected in the following case of a couple who had filed for divorce. Out of a sense of obligation they went to see a counselor. He found it difficult to determine what was wrong but finally found that the husband was sure that his wife no longer loved him. The wife remonstrated that this was not true. The counselor then asked the man when he first became aware that his wife did not love him.

"The day after we came home from the honeymoon, when she refused to get up and get my breakfast."

The wife immediately asked, "Why didn't you ever tell me this was how you felt?"

Her husband responded, "I didn't marry to change someone."

The counselor tried to point out that everyone changed somewhat because of the experiences of living together, and every couple should normally expect change.

"Not my folks," said the husband. "They didn't change. Mother always took such good care of Father."

Further exploration revealed that the husband came from a family in which the mother arose early in the morning and prepared breakfast, which she and the husband enjoyed together. The wife came from one of these homes in which the husband arose first and prepared his own breakfast. Later in the morning, he called his wife from the office, and they both enjoyed a pleasant chat together—a kind of romantic interlude in the day.

The growing-up experiences of the couple prepared them to see the situation differently, illustrating the principle that there are always two and maybe even more realities to a situation. But, further, apparently they had never learned to communicate. Instead of the husband telling his wife it would mean a lot to him if she would get breakfast, he felt unappreciated and started to look for ways to prove that his wife did not love him. It is very easy to do, once started. Suppose each of you were to make a list of every little thing which suggested your partner didn't love you. In a few days your list could be very long. "He didn't tell me how he liked dinner." "She didn't greet me when I came home." "He forgot the garbage, and I had to take it out." "He forgot to introduce me last night—I felt so foolish." "She's only interested in my pay check, not me"—and so on.

This case illustrates that we all seek for certain emotional responses. The more a partner can sense and at least somewhat respond by playing a desired role, the more sharing actually occurs in the marriage. In contrast to this case is the attempt made by a friend of mine to build more of an E.Q. (emotional quotient) into his relationships. His approach reflects the idea of positive thinking which can, in many cases, add greater emotional depth to relationships.

Following a family-life conference which left him challenged, he decided to commit himself to the task

of telling others more frequently that he loved them. Shortly thereafter he met a friend he had always admired but with whom he had not had much contact. Recalling his commitment and screwing up his courage, he walked up and, putting his hand on his shoulder, said, in effect, ".....you know, I've always liked and admired you. I thought it about time I told you so." I'm sure the other fellow probably looked at the ground and stammered around a bit. It's funny how hard it is to look into the eyes of one who is saying nice things about you. Perhaps it is that we are afraid to let our feelings be seen on the surface at such times! Someone asked my friend if he really meant it when he told the other fellow he liked him. He answered, "Yes, but not nearly as much as I did after we had talked for a little while." A greater emotional quotient had emerged in their relationship because one took time to communicate what he felt.

My friend tried this next with his wife and children, and he proclaims that it works. A noted social scientist years ago taught a principle which may help us understand why it works. "If a thing is defined as real," he said, "it is real in its consequences." A man may have a reasonably pleasant wife, but if he defines her as a nagger, he responds as though she were one. If he sees her as a beautiful woman, he treats her as though she were one. If he gets used to seeing her as a fixture in the house, much like the fireplace, sofa, or table, he treats her according to the role expected from such a fixture and not as a person.

This suggests that how we feel about a person is not just a product of what others are or do but of what we want to see in them. In our age of golden questions, one writer has phrased a question I feel is a golden one: "What is there in *me* that makes me want to see you as I do?" No woman is probably as beautiful as her husband thinks she is—if he feels she is beautiful. No man is as lazy as a woman feels he is—if she thinks he is lazy. Alertness to the fact that we contribute our perspective to each situation helps us see where change can come. It always begins with the one who desires change. This is nowhere better stated than in Jesus' comment that ". . . whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Concern for others requires more than sympathy; it calls for empathy, so that a situation can be created in which relationships can grow in depth and beauty. Such growth certainly requires understanding and acceptance of certain qualities about ourselves and





our partners.

Speaking of happy experiences of marriage when one would like to share great feelings, I find that because of a background of shyness as a youngster, I cannot always express what I feel. I'm sure there are many others, including some who are not shy, who have similar difficulties. Thus there are times when I would like to express myself and find I cannot really say what I want to say. In order not to be hung up at that point, we have come to a pattern where I say, "Honey, I'd like to tell you something, but I don't know how." In the ensuing conversation I find she gently helps me by questions and encouragement, and gradually it comes out—not in the beautiful expressions I would prefer, but it gradually comes. As a result, we share something I could not otherwise talk about, and our relationship experiences new depths. These could not occur if she did not empathize and help me say it. If she were to criticize or challenge or question my reasoning at such times, I could easily crawl into an emotional shell and refuse to come out.

These incidents help describe the reality of that which we are trying to discuss. Included in the descriptions are hints of certain principles which help us build this more empathic relationship. First is the recognition that to have empathic relationships does not mean there will be no conflicts. Disagreements among marriage partners often provide the opportunity through which one learns to appreciate the other and empathize with him. As Jesus taught, ". . . if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46.) To show appreciation for another requires empathizing with what and where he *is*, rather than with where and what we would *like* him to be as a person. Were we not blessed with differences as personalities, we should have little to understand and less to empathize with—little to pull us out of ourselves and into another's world of meaning and hopes. Jesus and modern teachers have taught us that one must give himself to something bigger than himself if he would bring richness and greatness into his life.

A second principle in building E.Q. into a relationship is linked with our teachings concerning justice and mercy. Though there is always a basic element of justice to consider, Jesus taught it was mercy that opened men's hearts (including our own) and built relationships. In more practical terms this suggests that the more one is concerned about his rights in a marriage, the less the desired emotional quality will flow into it. Concern for one's rights and empathy seem to be at odds with each other. In order to empathize, one can hardly be wrapped up in his own thoughts concerning how right or fair the situation is.

In our modern world with its emphasis toward equality, we are frequently concerned with what is fair and our status in any situation. Years ago I was involved in counseling with a couple married fifteen years. I finally had to let them go because I could not get either one to try something new in the relationship. Even though they had been able to develop some understanding of what was wrong, neither would make a first step because each felt the other should make it. In talking with other counselors, they too have noted that even after people develop understanding, living requires that some action be taken by someone or else things remain unchanged. This is the hump over which people have to be helped, led, or pushed. One lady wrote: "What do you do while you are waiting for the other person to say, 'I'm sorry'? He was wrong. He didn't have to say all those things, and, in all fairness and justice, he should be the first to apologize. (*Continued on page* 136)

● Bani had had good luck. It was just noon, and he had been able to trade a silver cup for a chicken. He would go home now and show his prize to his mother. The chicken was scrawny, but it would make good soup.

Down the narrow streets of Jerusalem he ran, dodging the beggars who squatted or lay in his path, clutching the chicken tightly so that it might not be torn from his grasp.

As he turned the corner onto his street he stopped short. A Babylonian soldier, his armor and helmet gleaming in the sun, stood before the door of Bani's house. He raced the half block home, his heart pounding.

They had not taken his mother. She stood white-faced in the middle of the room—that bare room that had once been so pleasant with tapestries and fine rugs. A second soldier leaned carelessly against the wall. As Bani plunged into the room he asked, "Is that thy son?"

"Yes."

He gestured with his sword. "Come. We have been waiting for thee."

There was no need to ask where. The great king Nebuchadnezzar wanted the healthiest, most beautiful, and intelligent of the conquered people to be sent to Babylon. The royal family had gone first. Then the wealthy people of the city. Then, as the months wore on, the Babylonians became more selective. The governor sat upon Solomon's throne and took his time in choosing. From entire families that were pushed before him, he would choose several of the children or perhaps the beautiful young mother to be led away weeping. The rest—those considered unfit to go to Nebuchadnezzar's capital city—became toilers in the fields and slaves to the occupying Babylonians.

Now Bani and his mother were hurried along until they came to the once-magnificent palace which King Solomon had named "The House of the Forest of Lebanon." Built of fragrant cedar wood, it had once been adorned inside with hundreds of shields of solid gold. One of several splendid buildings that had housed the royal family, it faced the broad flight of steps that went up to the temple.

The governor had the curly hair, square beard, and flat nose that identified the Babylonians. Relieved of his armor he sat relaxed upon the throne, a cup of wine at his elbow. He gestured carelessly, as though he were weary of the whole business. "Who are these?"

"Speak," the soldier commanded Bani's mother.

She moistened her lips and with a great effort said, "I am Esther, wife of Bani. This is my son, also Bani."

"Where is thy husband?"

"He is dead."

The governor reached out and felt Bani's arms and poked him in the ribs. "How old is the boy?"

"He is twelve years."

"H-m-m. Very small. I should have said eight or nine."

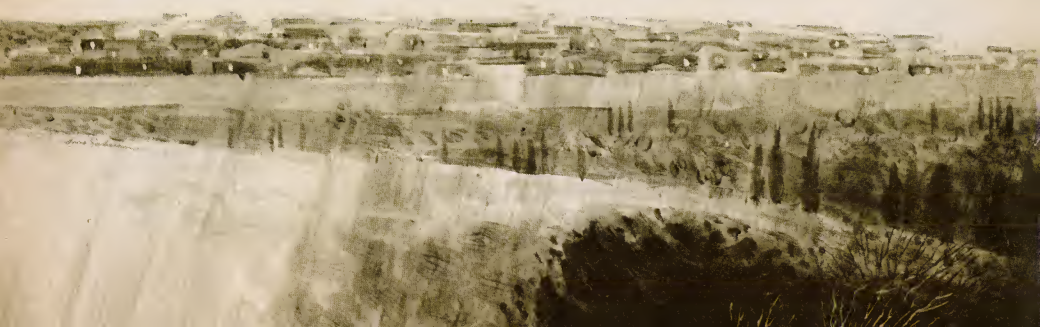
Bani, stung by the remark, burst out, "My mother and I have had very little to eat this year!"

The governor ignored him and turned once again to the mother. "Turn around!" he commanded.

Bani's mother had once been very beautiful. Grief and hardship had made her thin and careworn, old before her time. Bani knew how acutely embarrassed she was as she turned obediently, her eyes lowered. He wanted to lash out in a rage and hit the man who sat on Solomon's throne.

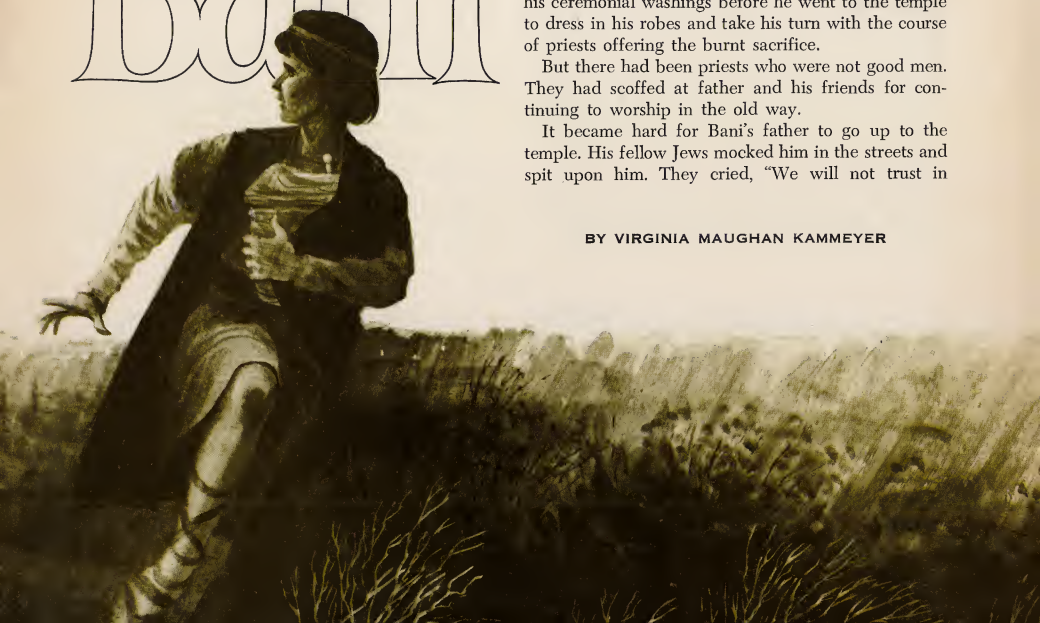
The governor slapped the arm of the great carved chair in disgust and spoke sharply to the soldier. "Why dost thou trouble me with such as these? Disturb me no more unless thou canst bring me a beautiful woman —or a bag of gold." He reached for the wine on the table beside him. "Let them go home. They are unfit. They would never survive the march."

Bani's feelings were a mixture of relief at being passed over and outrage at the insult. Unfit, indeed!



His burning desire was to fulfill the duties of his father. This is

THE STORY OF Bani



Small he might be, but was he not of the proud tribe of Levi?

A few days later, having begged until evening without success—food had become so dear that no one wanted even to buy his warm cloak—he came to the steps leading up to the temple. He sat down in complete weariness and dropped his head in his hands. Perhaps the governor was right. Maybe he was unfit for anything. He had always planned to follow in his father's steps and take his place proudly among the priests of the temple. But now there was no one left of the tribe of Levi, no one to perform the priestly rites. And the temple on the hill above him was no longer the house of the Lord. It was a ruined shell, defiled and stripped of its treasures.

He thought of the far-off, happy time when father had been alive—father, tall, bearded, and laughing, catching him under the arms and tossing him in the air. There had been music in those days as his mother played the harp and his father sang. They had owned a vineyard just outside the city walls where the grapes grew sweet and large on the sunny hillside. He remembered rolling in the grass and eating the grapes that dropped from his mother's basket as she picked.

There had been serious times, too, but just as wonderful, when father fasted and prayed and performed his ceremonial washings before he went to the temple to dress in his robes and take his turn with the course of priests offering the burnt sacrifice.

But there had been priests who were not good men. They had scoffed at father and his friends for continuing to worship in the old way.

It became hard for Bani's father to go up to the temple. His fellow Jews mocked him in the streets and spit upon him. They cried, "We will not trust in

BY VIRGINIA MAUGHAN KAMMEYER

Jehovah! Did he not forsake the northern tribes and allow them to be taken captive by the Assyrians?"

Bani's father tried to tell them, "God did not forsake Israel. Israel forsook her God!"

But the people cried louder, "We will trust in Baal and Moloch!"

There was a place south of the city where Bani had been forbidden to go. Once he had slipped away and stood at the top of the hill, trying to get just a little peek at what was going on down in the valley of Hinnom. His father had caught him and had punished him severely—the only time in his life that Bani had gotten a beating. He couldn't understand. What was so terrible about the valley of Hinnom? Father refused to discuss it. So Bani had sought out his young friend Reuben, who knew a great many things that he had heard whispered by the adults.

They had gone up on the top of Bani's house, and there, lying on the flat, cool roof, Reuben put his mouth close to Bani's ear and whispered the awful secret: Down in the valley of Hinnom stood a great, golden statue, with arms like a man and with a head like a bull. A fire burned before it constantly, and there the idolatrous priests gave offerings to the statue.

Bani knew that the first commandment was "Thou shalt have no other gods before me." When Reuben proceeded to tell him even worse things, that the people danced around the statue, whipping and cutting themselves, and falling down in a frenzy, Bani jumped to his feet and ran down the stairs. He did not want to hear any more.

Now, sitting on the temple steps, Bani thought, Where is Reuben now? Reuben with the sparkling eyes and mischievous grin? He was in Babylon, the only one of his family to be taken. His mother had died of grief.

There had been the terrible day when their neighbor Nathan and his two sons had come bearing Bani's father in their arms, unconscious and bleeding.

"They stoned him!" Nathan cried. "They stoned him for daring to speak the truth!"

He had died that night.

Hatred had flooded Bani's heart. When the Babylonians came, he was glad that the wicked were taken captive. But—and this was a puzzle Bani could not solve—why did God allow the good ones to be taken, too—men like the Prophet Ezekiel? Bani had loved to hear the prophets preach—men like Ezekiel and Jeremiah. Now Ezekiel was in captivity, and Jeremiah, too old to be of any use to the Babylonians, had gone out into the wilderness.

What was ahead for Bani? The once beautiful city of Jerusalem was plundered and ruined. Thinking of the shepherd-king who had loved it and made it his capital, Bani began to whisper one of the psalms of David:

"Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily." (Psalm 102:1.)

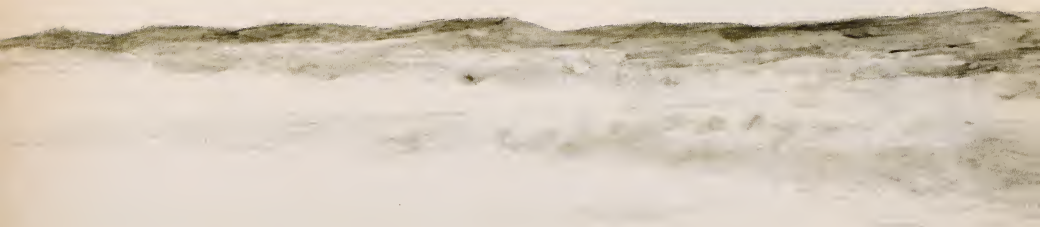
He waited, but no answer came. He beat his fist against the stone step. He would get an answer! Jacob had wrestled all night to receive a blessing from God. He, Bani, would stay all night if necessary.

He threw himself full length upon the cold stone of the temple steps and began to pray with all the fervor of his soul. Surely he would receive an answer, for the Lord never faileth.

Hours later, as the light of the rising sun struck the temple, Bani staggered to his feet, red-eyed and near collapse. Trembling in every muscle he went home.

His mother rushed to meet him at the door. "Son!" she cried. "What has happened?"

"I—I cannot—," he croaked, and fell upon the bed, where blackness engulfed him. When he awoke it was late afternoon. His mother was sitting anxiously beside him. She offered him a bit of bread, and he ate it ravenously. Then hesitantly, for it was difficult to



put into words his bitter disappointment, he told his mother of his night's struggle and his failure to get an answer to his prayer.

His mother put her arms about him. "My son, the ways of the Lord are hard for us to understand, and sometimes blessings are delayed. But remember, the answer always comes."

Bani nodded. "I—I shouldn't have left thee alone, Mother. It was not safe."

She smiled. "Thou art a good and faithful son. But thou and I knowest the Babylonians do not want me. However, I must tell thee something. Last night the soldiers entered the house of Nathan. They searched his house until they found a hiding place where he had secreted a bag of coins."

"Yes, the Babylonians are very thorough." Poor Nathan had once been strong and vigorous. His two sons, the pride of his heart, had fallen in battle, and the sorrow had reduced him to a helpless old man.

Bani's mother took his hand, and he was surprised to see fear in her eyes. "Son, they will come again and will search our house."

"But, as thou hast said, they do not want us and we have no treasure."

"But we have!" Her voice dropped to a whisper. "*A very great treasure!* The Babylonians must not be allowed to find it." Her grasp on his hand tightened. "Listen to me, Bani. Many years ago thy father took something away from the temple for safekeeping. He knew that the day would come when the house of the Lord would be entered and desecrated. With my help he hid the treasure, but he made me promise that, should the need ever be great, I would see that it was removed to a place of greater safety."

Bani was puzzled. What was his mother talking about? The temple had been filled with priceless things of solid gold. Could his father have taken some of them and hidden them?

His mother put her hands on his shoulders. "Bani, I must ask thee to perform the bravest act of thy life. Tonight thou must slip out of the city and take the treasure to safety."

"But what is it?"

"Sh—sh—." She went to the window and peered out. "I cannot show thee now. There are people passing in the street. We must wait until it is dark."

As the light faded to dusk she sat by the window watching and waiting. Night came on, but she did not light the lamp. Bani brought her water in a cup, and she smiled her thanks. Finally they heard the guard passing their door ringing his bell to announce the second watch. When he had gone she rose and, going to a chest that stood against the far wall, brought out a piece of cloth which she draped over the window. Then she lit a lamp and, kneeling on the floor, placed it beside her. Bani watched in wonder as she began working at one of the paving stones.

"Help me," she said. "Use thy knife to loosen the stone."

Bani took the knife from his belt—the knife he carried always now for protection—and pried up the stone. Beneath was a hole, and in the hole was a metal box.

"Now," said his mother, "open it."

Inside, wrapped carefully in pieces of linen, were seven parchment scrolls.

"This is our treasure," she whispered, folding back the linen. "The precious Books of the Law written by the hand of Moses: also the writings of the Prophet Isaiah."

Bani looked in awe upon the ancient, precious parchments. "What shall I do with them, Mother?"

"Thy father had many friends who believed as he did. They have fled to a place in the desert. There thou must go and give them the books for safekeeping. Leave the city by the east gate and travel toward the Salt Sea."

"How will I know the (*Continued on page* 140)







The exciting news in Genealogy

IS the Pedigree Referral Service (PRS). This new service offered by the Genealogical Society for both members and nonmembers of the Church was devised to stimulate cooperation among individuals in their research and to encourage sharing of genealogical findings.

The goal of PRS is to bring together individuals who have the same ancestry and who are performing genealogical research on the same lines. The number one objective of *family organizations* is the same—to get people together who are performing research on the same lines.

The genealogical programs of family organizations greatly benefit from participation in the Pedigree Referral Service. Through use of this worldwide service, organizations establish communications with other PRS participants researching the same families as the organization. These individuals often possess genealogical information the organization does not have and can supply new research leads. In addition, referrals obtained from PRS are excellent new-member prospects for organizations.

Family organizations register with PRS through their own PRS representative—a person designated by the organization to serve in this capacity. The PRS representative may be the family organization's genealogist, family representative, or any other member of the organization. Upon registering, the PRS representative is assigned a PRS number, which serves as the organization's identification number.

Organizations register only the pedigree lines for which the organization is responsible for research. Surnames, localities, and periods of time from the

pedigree comprise the registration. After registering, the organization is eligible to request searches in the PRS file (known as "inquiries") for the names and addresses of other PRS participants who have registered similar information.

Through PRS, family organizations may find themselves working on the same lines as other family organizations. When this occurs the organizations can get together and coordinate their research activities.

Throughout the world, people are increasingly becoming interested in learning more about their families. Individuals want to know about the lives of ancestors—their occupations, accomplishments, what their names were, and where they lived. In discovering ancestors individuals seem to discover themselves and are better able to define their own goals and know what they want and expect out of life. As these individuals become associated with genealogy and join family organizations, the resulting frequent interaction with family members, through both personal contact and through correspondence, brings on definite feelings of concern for the family and a greater appreciation of family ties. By working in family organizations, people become "family oriented" and feel they are a part of a big family operation.

Genealogical researchers the world over are struggling to solve research problems, starved for the assistance of other family members who can share the expense and time involved and the thrills of discovery. PRS serves as a "dragnet"—gathering researchers into family organizations. The organizations follow up by fellowshiping these researchers and coordinating their activities with those of the organization.

The beginning genealogist should determine if family organizations are in existence for the family lines he intends to research before actual research is begun. If family organizations exist and are performing research in special areas of his pedigree, the beginner can be directed into areas where he will make the most use of the time and talent he has to offer.

Cooperation in genealogical research through the family organization is one of the most successful means of extending and proving pedigrees and compiling family genealogies. The family organization promotes coordination of research among individuals researching the same family lines, affords opportunities for specialization in research, pools time and money resources, channels wise use of resources, and fosters fellowship and understanding among its members.

If an individual discovers that for a particular family there is no family organization for him to join, he should take the lead in getting the members of that family together to form a family organization.

1. *Start an address file.* The first step should be to compile a file of addresses of members of the family—aunts, uncles, cousins, etc. Address books, Christmas-card lists, telephone books, etc., are good sources for a start.

2. *Go visiting.* As many as possible of the relatives whose names appear in the preliminary file of addresses should be contacted in person. During these visits the intent and scope of the organization should be discussed, and plans should begin to take shape.

3. *Write letters.* Correspondence should be directed to those who cannot be visited personally. In each instance the relatives contacted should be asked for the names and addresses of other persons who may be interested in the family organization. In this manner the file of names and addresses of all prospective family-organization members will continually expand.

4. *Arrange a meeting.* A meeting should be held to elect or appoint officers and to organize officially. This can logically be done in connection with a family reunion. The most effective method, however, is to call together in a special meeting the family members who have exhibited the most enthusiasm toward organizing. The meeting should be sufficiently advertised so that everyone who is interested will have an opportunity to attend. If it is not possible to arrange a reunion or a special meeting, the organizing process can be handled by correspondence.

In 1966 church members are being encouraged to associate themselves with family organizations and actively support their research programs. Where no family organizations are in existence, families are being encouraged to organize. Family organizations and individuals are being encouraged to participate in the Pedigree Referral Service. The success potential of these two genealogical tools—family organizations and PRS—is unlimited. Working together, the world's family organizations and PRS will open new vistas in genealogical research, as researchers around the globe come in contact with one another and share their findings. With the support of the priesthood throughout the Church, these programs will provide one more giant step toward family exaltation for the children of God.

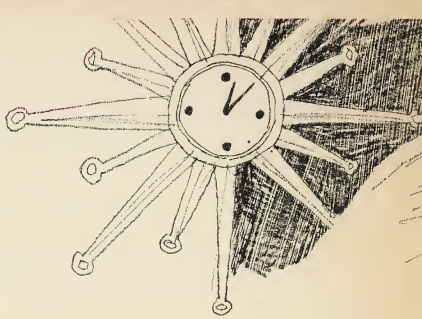
NOTE: Additional information pertaining to PRS and family organizations is available in Supplement B to the *Genealogical Instruction Manual* entitled "Pedigree Referral Service" and Supplement C entitled "Family Organizations."

Watch these pages each month for inspirational messages to help

HOME HAPPINESS

IS WHEN the parents prepare the lesson together each week.

One of the secrets of a good lesson is careful and prayerful preparation. One parent said that even though it might be midnight by the time they got to it, he and his wife planned the home evening together. Another said that planning the home evening for the family had brought him and his wife closer than they had been in years.



HOME HAPPINESS

IS MAKING the time each week to be together.

You have 168 hours of time each week. In budgeting this precious time, have you considered what big returns can come from a small investment of at least one hour weekly with your family?

Family unity is constantly being threatened by outside interests and obligations. Only when you decide that this time together is vital to family happiness will you adhere to a regular schedule for the home evening, avoiding conflicting appointments.

You first make your habits, and then your habits make you. The weekly home-evening habit will bless your family.

BY THERIS P. ASTLE

HOME HAPPINESS

ALL THE HOMES I visit in my home teaching are composed of couples whose children are married and away from home or individuals who are widows or widowers. They have found it is more interesting and provocative to meet as a group. So our Temple Heights residents, across the road south of the Logan Temple, meet together in alternate homes each week. This they find more spiritually uplifting than studying the lessons alone, and they profit from each other's experiences. They sing and pray, and the one in whose home they meet gives the lesson or appoints another to give it. There were five in their first January meeting, and the number by their eighth lesson increased to 14.

They find this way of obeying their church command to study the gospel in their homes is resulting in more good from the lesson; more love, sympathy, and understanding among them as neighbors; and a greater desire to obey all of God's commandments.

Since they have no children, when there is an activity night or when a lesson is especially meant for children, they state the blessing of the lesson when applied in their adult lives and study a sermon from *The Way to Success* by Sterling W. Sill. They love Brother Sill's messages on many subjects.

This was started by Brothers Horace Hunsaker and J. L. Cottle. This may be a way for others in the same circumstances to enjoy more thoroughly their home evening and relate the gospel to their lives.

you with your Family Home Evenings







teaching

CONDUCTED BY THE CHURCH SCHOOL SYSTEM

The Significance of Being Born Again

BY ALMA P. BURTON
ASSISTANT ADMINISTRATOR, SEMINARIES AND INSTITUTES OF RELIGION

● Man is a dual being composed of a spirit body and a physical body. The spirit body is a product of parents who have become celestialized and who exist eternally in the resurrected state. The physical body is a product of earthly parents who are descendants of Adam and Eve.

Adam, the first man on this earth, was taught directly by the Lord and prepared for his mission as head of the human family. Among other things, he was instructed regarding the ordinance of baptism and its significance:

". . . inasmuch as ye were born into the world by water, and blood, and the spirit, . . . even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. . . ." (Moses 6:59-60.)

This same doctrine was taught by the Lord Jesus Christ to Nicodemus. The following is the account of that incident.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, Ye must be born again." (John 3:1-7.)

In these two accounts the doctrine of baptism by water and confirmation of the Spirit is proclaimed in simplicity and completeness. To be born again one must be baptized by one having authority by being immersed in water, and he must also have hands laid upon his head by those in authority that he may receive the gift of the Holy Ghost. Receiving the Holy Ghost constitutes being born again in the true meaning of the term and is that which was explained by the Lord both to Adam in the beginning and to Nicodemus at the meridian of time.

The Prophet Joseph Smith taught that baptism is an eternal law and a sign ordained of God to witness to angels and to heaven that men have done the will of God. These are his words:

"God has made certain decrees which are fixed and immovable; for instance,—God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order and are as lights, wonders and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field—all bear a sign that seed hath been planted there; for it is the decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, 'for except ye are born of water and of the Spirit ye cannot enter into the kingdom of God,' said the Savior. It is a sign and a commandment which God has set for man to enter into His kingdom.

"Those who seek to enter in any other way will seek in vain; for God will not receive them, neither will the angels acknowledge their works as accepted, for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to, a celestial glory; and God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands.

"Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost." (*Documentary History of the Church*, Vol. 4, pp. 554-555.)

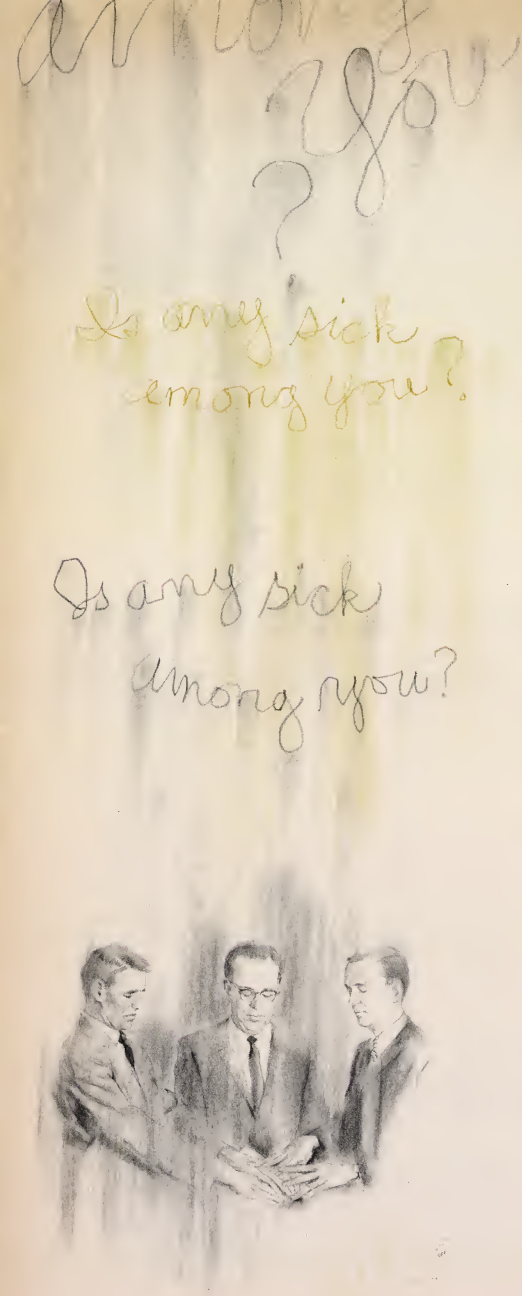
This sign and commandment which God has given has been established for entrance into the celestial kingdom for all who have reached their years of accountability. There is no other way whereby these can gain entrance to that kingdom except by baptism and the gift of the Holy Ghost, or as Christ declared to Nicodemus, "Ye must be born again." (See John 3:7.) "Being born again," said Joseph Smith, "comes by the Spirit of God through ordinances." (*DHC*, Vol. 3, p. 392.) He also proclaimed the dual nature of baptism in order that man may become a candidate for the celestial kingdom:

"The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God." (*DHC*, Vol. 6, p. 316.)

And on another occasion he remarked:

". . . except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of the water and the Spirit." (*DHC*, Vol. 1, p. 283.)

President John Taylor explained how necessary baptism is to give one an understanding of the things of God. He stated: ". . . we find Nicodemus, a prominent man, a man of discernment and ability, creeping around the back door, not wishing it to be known that he had called upon . . . Jesus of Nazareth; yet he wished to find out something respecting Him, for he believed that no man could do the things that He did except God were with him. Jesus in explaining the Gospel to him, told him that he, in order to understand His teachings and His works, would have to be born again. Nicodemus could not appreciate this saying, he knew not what the Savior meant, thinking the saying referred to a man's natural birth. The Savior then told him (*Continued on page* 142)



BY P. K. EDMUNDS, MD

● "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick. . . ." (Jas. 5:14-15.)

Down through the centuries since James, apostle of the Lord, thus advised the people of his day, this principle of the healing art has been used more or less frequently. And many today can testify to the efficacy thereof; and countless numbers who have lived and died in the past have gone to the Great Beyond healthier, happier, as a result of this power. Physician and saint alike have shared in its use and in its benefits, and they still do. Of this many can testify, including the writer, whose great privilege it has been to be both physician and elder and to observe the efficacy of both these healing arts.

In making this statement I am not unmindful of the element of coincidence and how this has been used many times in the experience of the writer by those who would explain on this basis otherwise unexplainable healings, save it were to recognize the divine power which brought about the healing. In fact, were some of the amazing healings with which the writer is familiar coincidence, then would I have to agree with a learned friend of mine who stated, relative to the remark that the miraculous healing of his daughter by "the prayer of faith" and "the laying on of hands" were coincidence: "If that be the case, then the coincidence was more miraculous than the healing itself!"

Before the days of the wonder drugs, before man tended to harbor the feeling akin to self-sufficiency that the presence of these drugs tends to engender, a child two years of age was sick several days with a perplexing malady. Local consultation threw no further light upon the nature of the case, which we were seeing for the first time, after several days of illness. All were agreed that specialist consultation should be had promptly.

The child was taken considerable distance to the Primary Children's Hospital. After a complete work-up it became evident that a serious intra-abdominal condition existed. Surgery would have been much safer

at the onset of illness, days earlier. But now, what? In the words of the surgeon-consultant, directed to the writer: "What shall we do, P.K.? If we operate we'll kill him; if we don't he'll die."

We went again to the room where the child lay unconscious, desperately ill. A plain-looking, kindly elderly man was just leaving. He saluted us and took his leave. The parents were visibly relieved, calmed. The elders of the Church had prayer over the child, anointing his head with oil in the name of the Lord. The elderly man had felt inspired to assure the parents that the child would live. I'm afraid we were "of little faith" by comparison. But we decided to go ahead with the surgery.

We found an intussusception of the bowel at the site of a Meckel's diverticulum, with a foot or more of gangrenous bowel which had to be resected. Lest one be inclined to belittle the problem and the risk, recall again that this was before the day of even the sulfonamides, and when transfusion of blood was done by direct transfer from the donor to recipient through the agency of a score of syringes, and when the procedure was uncommonly performed because of the frequent reactions due to lack of refinement in typing. The recovery was truly miraculous, about as "uneventful" as a simple appendectomy, despite unavoidable soiling from a perforation at the site of the "Meckel's."

I made it a point to observe this elder thereafter and discovered that this ministration was not unique in his experiences. Many times thereafter it was my good fortune to observe the power of healing following his ministrations, including one in behalf of one of my own family. Nor have my observations and experiences been confined to *one* of these truly devout men only: the number is almost legion over the years.

Space will not permit further examples, though there is no paucity of them in the memory of the writer! They return as floodwaters of recollection. I desire to point out some thoughts of great men from yesteryear and the present time as well.

Centuries ago Paracelsus, the Swiss physician, stated, "There are two kinds of physicians: Those who heal miraculously, and those who heal through medicine. Only he who believes can cure by miracles; and the physician must accomplish that which God would have done miraculously had there been faith enough in the sick man."

This is as true today as it was then, or as it was when the Great Physician so often said to him who had been healed miraculously: "Thy faith hath made thee whole." Why should this power be withheld today that so freely was exercised in days of old? Has not God demonstrated the dispensation of his goodness and power profusely in this day? For are not all the skills of the surgeon, the wonder drugs of the research scientist, the art of the physician, the many new modalities of therapy of today but a revelation of his great power and wisdom to man? Should then his direct method of healing the sick and relieving the suffering, namely the prayer of faith and the ministrations of the elders of the Church, be any less evident or available? Surely not!

True, God expects man to use all of the revealed scientific truth at hand in the care of the sick, and it would be folly to expect him to miraculously heal the sick of maladies for which he has already revealed to man methods by which these can be treated. Yet medical men should recognize God's great benevolence in such revelations and continue to utilize the power of the prayer of faith as well, both in behalf of the sick and also in behalf of the one exercising the healing art. Both patient and physician should keep in mind that it is contrary to the order and law of heaven that God should do for man on earth that which man can do for himself.

God intended that man develop his God-given talents and capacities to the fullest; and in this day more than at any other time, man is doing this, aided by a more generous outpouring of God's Spirit upon mankind, according to the word of the prophet Joel, who foresaw and predicted this day and age of unusual enlightenment, as did also others of the prophets. For man is the offspring of God in a very literal sense, and should have and exercise godly powers, for they are inherent in him.

Shakespeare makes mention of this in his *Hamlet*: "What a piece of work is a man! how noble in reason! how infinite in faculty! (*Continued on page* 144)

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
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As new documents are discovered the comparative study of the Book of Mormon goes forward. We continue a brief glance at some of the more important scrolls that have not yet appeared in book form nor been translated into English.

● The fragment labelled IQSb is the *Blessing Scroll* and contains five blessings.[77] The first is addressed to those "who hold fast to God's holy covenant and are perfect in walking in the ways of truth." Such language recalls Luke 1 and clearly indicates that the gospel was indeed restored to and through those righteous few who were looking forward to the Messiah, as is so fully set forth in the Book of Mormon.[78] Here we are further told that God shall provide "an eternal fountain of living water for them," that they may receive instruction "in the congregation of the Saints." The third blessing (the second is badly damaged) says that God shall "set a crown of eternal glory upon thy head, and sanctify thy seed with eternal glory . . . and give thee kingship." The emphasis on the importance of progeny and kingship is significant. The leaders, "the Sons of Zadok, God's chosen priests," are blessed to be "perfect ornaments in the midst of the congregation of the saints." The fourth blessing is also a blessing of leadership and promises eternal crowns and ministration in the presence of angels and of a time when all things shall be "discussed in common council with the saints for time and for all eternity (lit. 'for an eternal time and for all the ages of eternity'). The leader is one who is "sanctified among his people . . . a light for all the earth in knowledge . . . a diadem for the Most High; for thou shalt bless Him and glorify His Name, and His saints likewise." Here we get the New Testament idea of "the light of the world."

The fifth blessing deals with the time when God "restores [renews] the covenant of the church [congregation], that the kingdom might be established for his people forever and that the poor might receive righteous judgment and the meek of the earth receive instruction, that they might walk perfectly in all his ways . . . to reestablish his holy covenant for the solace of those who seek him." As for the wicked world, it shall be smitten and made desolate by the power of God's mouth at a time when they who have received the blessing will go through the gentiles like a young ox(?)(the text is defective) trampling them down.

A small almost perfectly preserved fragment known as the *Testimonia* (4Q test) contains "a collection of Old Testament proof-texts" expressing "the Messianic expectation of the congregation."[79] Moses is told to warn the people against apostasy, and God tells them of a Prophet whom the Lord will "raise up from the midst of their brethren like unto thee," with strict admonition to heed him. (Cf. Deut. 18:18-19.) A man "whose eye is perfect" shall converse with the Lord and see the face of the Almighty, but veiled and at a distance. Then "a star will arise in Jacob, a scepter in Israel," to prostrate Moab and the sons of Seth. Then there is a strange passage about the giving of "thy Thummim and thy Urim to a man who devoutly serves thee (a *hasid*), whom thou hast tested in Massah and with whom thou hast had controversy by the waters of controversy (Meribah)." This man, it would seem, parted from his father and his mother, his brother and his sons, "because he kept thy



The miracle of the loaves and the fishes.

command and remained faithful to thy covenant." Such men were the leaders of the congregations of Qumran, who here apply the scriptures to themselves. Note how well the type of refugee prophet fits Nephi or his father, who because of their faith left their own people, were tested in the southern desert and on the waters, and even received the Urim and Thummim.

The *Commentary on Nahum* (4Q pNah)[80] begins with reference to the young lions raging unopposed as representatives of God's wrath against the gentiles and the wicked of Israel—an image that occurs no less than four times in 3 Nephi. Here the Qumran people apply Nahum 2:12 to their own time: the "greedy priests at Jerusalem" are protagonists in a struggle in which the opposition of "opposing groups is depicted as a contest between Ephraim and Manasseh." There is a vivid description of the falling away of Ephraim, who will "seek after smooth things in the last days, and walk in falsehood and deceit," as a result of which "the sword of the Gentiles will not depart from the midst of her congregation."

But after Ephraim has led many astray "through deceptive doctrine and her lying tongue and false lips—even kings, princes, priests and people . . . who have joined her," in the last days there will come a change: "Many will acknowledge their sins in Israel," when "the evil deeds of all Israel will be made known," and "turn away from their sins and view them with abhorrence because of their guilty pride and the overthrow of Judah's renown." Then at last "shall the meek of Ephraim flee out of the midst of her congregations, and depart from those who have led her astray, and join themselves to Israel."

As to those who sought the smooth and flattering things, "their counsel shall fail and their congregation be dispersed, and they shall not continue to lead the congregations astray, and the meek and simple will no longer sustain their counsel." Nahum 3:8—"Art thou better than No-Amon?"—is explained as meaning that "Amon is Manasseh, and the rivers are the great and noble ones of Manasseh." Manasseh is to profit by the weakness of Ephraim at the time when the humble of Ephraim begin to repent. Next we find that Manasseh had joined "the wicked hosts, the house of Peleg," which would imply, from the mention of Peleg elsewhere in the Apocrypha, that Manasseh has gone beyond the sea, where he is lost in wickedness. Nahum 3:10 is interpreted as "referring to Manasseh in the last days, when his rule over Israel shall fall," and "his wives, his infants, and his children shall go into captivity while his heroes and noble ones perish by the sword." With a reference to "the godless ones of Ephraim whose cup shall pass to Manasseh," the fragment breaks off.

Students of the Scrolls have called attention to the image of the cup as representing suffering and martyrdom,[81] so it can mean either that Manasseh will have to drink the cup once forced on Ephraim or that the cup which Ephraim forced on Manasseh will be thrust upon him. At any rate, the clear identification of the Book of Mormon people with Manasseh (note also the overwhelming predominance of the name Amon in the Book of Mormon!) should make it easy for anyone to find here all kinds of parallels to prophecies in that book.

In the *Commentary on the 37th Psalm* (4Q pPs 37) "the congregation at Qumran," as Lohse notes, "applied the Psalm to their own situation."[82] Need we refer again to 1 Nephi 19:23? Psalm 37:8f is explained as "the return to the Law of those who do not hesitate to depart from their wickedness. For all who do hesitate . . . will be destroyed." Verse 9 "refers to the congregation of the Chosen who do his will," and verse 11 to "the congregation of the Poor, who have accepted the time of probation and who will be saved from all the pitfalls of Belial. Verses 14 and 15 "refer to the godless of Ephraim and Manasseh . . . in the time of probation [testing]; but God has rescued them [the Saints] from their hand." The righteous of verse 17 are "they who return to the wilderness, who shall dwell a thousand generations in Israel and with

their seed inherit the whole earth forever"; they shall also be spared the famines and plagues of the last days. Verse 20 refers both "to his Chosen Ones who shall be the heads and leaders," and to the wicked leaders of the opposition "who shall pass away as smoke and wind," while (v. 21f) "the congregations of the Poor . . . shall inherit the earth . . . possess the high mount of Israel and rejoice in its Temple." Next these things are applied to the contemporary feud between the Teacher of Righteousness and the godless priest who sought his death but on whom God will wreak vengeance in the end, as (v. 34) "the congregation of the Poor behold the condemnation of the wicked, his Chosen People who will rejoice in his inheritance."

As they increase in number and tend to be taken for granted, we are apt to forget just how remarkable these prophecies are, coming as they do to us *directly* "in their purity" from the hands of Jews who lived long before Christ.

Light from Egypt. But we must not forget the companion pieces to the Dead Sea Scrolls. What has Nag Hammadi to say on the subject? Here again we have the library of a devout body of sectaries, preserved by the sands of the desert; but these people, instead of looking forward only to the coming for the Messiah, look both forward and back, since, as we learn from Justin's *Dialogue,* that is the basic difference between Jew and Christian. Both situations are found in the Book of Mormon, however, and the Nag Hammadi writings deal with the second phase, and more particularly with the activity of the Lord among men *after* his resurrection. This is a great stroke of luck, since the most striking and daring part of the Book of Mormon is that dealing with the appearance of Christ to the Nephites after the crucifixion. How do the two versions compare?

Recently this writer went through all available early Christian writings dealing with the activities of the Lord during the forty days after the resurrection and found that with all their pseudognostic corruptions they all have four things in common, these things being demonstrably the original Christian tradition—what remains after all the speculations and embellishments and fabrications have been drained off. The four things are (1) insistence on secrecy, (2) emphasis on the limited sojourn of the Church upon the earth at that time, (3) bodies of doctrine, and (4) rites and ordinances that differ substantially from the teachings and rituals of conventional Christianity. These four things characterize Christ's postresurrectional teaching in the Book of Mormon as well; but since we cannot here examine a score of Coptic texts, we may take as a sampling a writing which no less an authority than Origen claims to be older than the Gospel of Luke, and which was accepted by Christians as perfectly orthodox down to the



"HE CAN WHO THINKS HE CAN"

RICHARD L. EVANS

Long remembered from years back was a book with an intriguing title: *He Can Who Thinks He Can.* The content we do not so much remember, but the title we recall because it was an indication of the faith and courage and confidence required for accomplishment. "He can who thinks he can." It could apply to almost any endeavor—to developing talents, to improving performance, to learning, overcoming habits, repenting, even to moving toward perfection—toward it, if not to it. It is, in its own way, a restatement of our inner resources and suggests what a person can do when he is under the wonderful necessity of trying to do something for himself. Two men may be ill with apparently somewhat the same physical resources, one with a will to live and one without, and with an opposite outcome. Doctors have observed it often. The difference between two athletes may not be altogether physical; there may be an added element of spirit, of will, of morale, with the determination to succeed, to excel. Many accomplish much because they *think* they can, because they have faith they can. Many break habits because they are convinced they can. The discriminating courage to say no at the right time and yes at the right time is of great consequence. Those who move forward are those who have faith, who have confidence they can. The courage to undertake good but difficult things and to see them through is a great quality of character. The Lord God meant us to learn, to use our intelligence, to solve our problems, to decide for ourselves, to face up to facts. "The spirit of self-help," said Samuel Smiles, "is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength."[1] "It is no use saying 'We are doing our best,'" said Winston Churchill. "You have got to succeed in doing what is necessary."[2] "The way for a young man to rise," said Abraham Lincoln, "is to improve himself every way he can, never suspecting that anybody wishes to hinder him."[3] With will, with wanting to, with believing in ourselves, and with believing in the help that can come from outside ourselves, "He can who thinks he can."

[1]Samuel Smiles, *Self Help.*
[2]Winston Spencer Churchill.
[3]Attributed to Abraham Lincoln.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 24, 1965. Copyright 1965.

time of the patristic writers.

Discovered in 1913 it is called the *Gospel of the Twelve Apostles* and survives only in Coptic, being of the same period and locale as our Nag Hammadi books.[83] It presents a characteristic confusion of events before and after the resurrection, but this presents no great problem since it is universally conceded that the Lord repeated many things as he spent forty days off and on teaching the things of the kingdom. (Cf. Acts 1:3.) The point is that there are conspicuous aspects of the story which can be confirmed by the "forty-day" literature in general and the Book of Mormon in particular.

Fragment 2 of the so-called *Gospel of the Twelve Apostles*[84] begins by informing "the brethren" who want to know "how things really were" that "as long as Jesus was upon the earth he continued to eat with his Apostles on an earthly table, pointing their minds forward to the table in his kingdom, for the things of this world he counted as nothing." The language here is typically postresurrectional. The writer tells how Jesus wanted his apostles to be one, "and used to pray to his Father for them, 'that they might be one even as we are one.' "

After a lacuna we see Thomas at the Lord's behest bringing him five loaves and two fishes, while Andrew protests the inadequacy of the fare: "Bring them to me," says the Lord in reply, "and there will be enough." As in the New Testament *and* the Book of Mormon, the people have been three days in the desert with nothing to eat—albeit under very different circumstances. Still the situation is a type and an image. Before he blesses the bread and fish, Jesus holds intimate conversation with a little child (cf. 3 Nephi 26:14 and 17:11ff), after which he explains to the multitude that what they are about to enjoy is a special providence which they must always remember and a meal that will truly fill them. (Cf. 3 Nephi 20:8.) Next "Jesus took the bread, prayed over it, giving praise and thanks, and then divided it, giving it to the Apostles that they might pass it to the multitude" (cf. 3 Nephi 18:3-4), announcing that "he to whom I have not given a share of the bread with my hands is not worthy to partake of my flesh. . . . This is a mystery of the Father with regard to the distribution of my flesh." (Cf. 3 Nephi 18:27ff.)

Note that the loaves and fishes seem to be here confused with the Sacrament. The identity, it is now known, is intentional: a number of scholars, especially Roman Catholic, have recently called attention to the close connection of the loaves and fishes miracle with the Sacrament, noting that the feeding of the multitude was actually an ordinance.[85] The passing of the Sacrament by the Twelve and their administering to the people in twelve separate bodies (Cf. 3 Nephi 19:5) is a significant detail. Recently A. Adam has shown that



THE MEANING OF DIGNITY

RICHARD L. EVANS

There is a word in our language that could well be currently considered, a word not often talked of, but one of much meaning. The word is "dignity." In dictionary definition it is associated with character and quality, intrinsic worth, nobleness, honor, excellence. These are words of much meaning. As children of God, made in his own image, how would the human race ever fail to carry the quality of dignity? Nor can one imagine the Savior of mankind in any other role than that of dignity. This does not mean stiff or strained formality, not "front" or "frumpiness" or artificiality or long-faced living, but a naturalness and happiness and ease of approach—respect without aloofness—the respect which everyone is entitled to and has an obligation to give all others. And in a day of extremes, of fads, of looseness and lack of restraint and lack of respect for law, we well could emphasize this quality of dignity which so easily associates itself with honor and honesty and high qualities of character. There is both dignified and undignified humor. There is raucous, loud-mouthed humor, uncouth humor. There is evil, offensive humor. And there is high-minded, wonderful, delightful humor. There is the dignity of cleanliness and tasteful grooming and the careless indignity of unkempt hair and clothes and acts and attitudes. There are undignified extremes contrasted with modest good taste. Extremes are seldom dignified, seldom durable, seldom really sensible. "When we go too far it is seldom in the right direction."[1] Included in dignity is the question of courtesy. Emerson said: "Life is not so short but that there is always time enough for courtesy."[2] Discourtesy is always undignified. Sin is never dignified, but leads to depravity of soul. We come back to this basic fact: that men should respect themselves, should respect one another, and should respect their relationship to God, to truth, to law, and should respect whatever lifts men's lives, and should shun whatever lowers men's lives. "If there is anything virtuous, lovely, or of good report . . . , we [should] seek after these things"[3]—with dignity and happiness and honor and honesty.

[1]Arnold Glasgow, Freeport, Illinois.
[2]Attributed to Emerson.
[3]Joseph Smith, Articles of Faith, xiii.

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this division into twelve bodies was an essential part of the old Jewish rite of the shewbread of which the Christian Sacrament was a continuation—as it is in the Book of Mormon.[86]

Jesus blesses the bread that those who eat of it may be filled, "that Thy Son might receive glory in Thee; that those whom thou hast taken out of the world might obey him." The reference to being taken out of the world occurs also in the other oldest-known prayer on the Sacrament—that in the *Didache*—while the element of obedience is important in the prayer on the bread in the Book of Mormon: ". . . that they may . . . keep his commandments which he hath given them. . . ." (Moroni 4:3.)

Then, we are told, "all the people ate and were filled; whereupon they praised God." (Cf. 3 Nephi 20:9: "Now, when the multitude had all eaten . . . they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus. . . .")

(To be continued)

FOOTNOTES

[77]Text and discussion in D. Barthelemy and J. T. Milik, *Discoveries in the Judaean Desert* (Oxford, 1955), I, 118-130.

[78]F. F. Bruce, *Second Thoughts*, p. 151, notes that "piety and hope link them (the characters of Luke 1) rather with 'sectarian' Judaism than with the main stream of national religion." Cf. Dupont-Sommer, *Manuscrits de la Mer Morte*, p. 201.

[79]Lohse, *op. cit.*, p. 249. The text is in the same handwriting as the *Manual of Discipline*, according to J. Allegro, who reproduces the text in *Journal of Biblical Literature*, 75 (1956), pp. 182-7.

[80]Complete photographs of the texts are supplied by J. Allegro, in *Journal of Semitic Studies*, 7 (1962), pp. 304-8.

[81]J. Allegro, *The Treasure of the Copper Scroll* (Garden City: Doubleday, 1960), p. 72.

[82]For the fullest discussion, H. Stegemann in *Revue de Qumran*, 4 (1963), pp. 235-270.

[83]The text is discussed by E. Revillout in *Patrologia Orientalis*, 2:123-130, where the text is reproduced, pp. 131-184.

[84]All the material here discussed is found *ibid.*, pp. 132-143.

[85]G. H. Boobyer, in *Journal of Theological Studies*, N.S. 3 (1953), pp. 161-171, and A. M. Farrer in the same journal, 4 (1953), pp. 1-14.

[86]A. Adam, in *Theologische Literaturzeitung*, 88 (1963), pp. 10-19.

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FATHERS AND SONS AND THEIR PRIESTHOOD

● Any Sunday morning one may see men and boys walking toward the ward meetinghouse. They are on their way to priesthood meeting, a distinctive meeting held for those who hold the priesthood. The meeting is for boys and men alike, for boys may hold the priesthood too.

Many men of many churches walk toward the church of their faith for meditation, instruction, or worship. However, they do not have the opportunity to do what those in the Church of Jesus Christ may do. This privilege—for privilege it is—has to do with the relationship between a man and his own sons. Where else in the land can a father say to his son, "It's time for us to go to priesthood meeting"? Together they leave the house; together they enter the car; or if near enough to the building, together they walk to priesthood meeting. It is not often that the adult interests of a man and the adolescent interests of a boy come together and run parallel. Fifty years ago when life was more simple and more rural, men and boys often found common purpose; but as the world became more mechanical, and life more urban, interests became fewer, until now the things fathers and sons do together become few indeed.

At the age of twelve a boy enters the priesthood, and often his father ordains him to the office of a deacon. This boy has not yet become adolescent. He is easily led into companionship. In this activity, every Sunday, year in year out, the father will have a few moments to share with his son the benefits of holding the priesthood. This is purely a man-boy relationship. Mother is left to care for the smaller children, while these two "menfolks" sally forth together. In the hundred weeks before the pressures of puberty become great, a father can cement a relationship which will make the remaining three hundred or more weeks until manhood a pleasure to enjoy, rather than something to endure. It is a wise father who walks with his son to priesthood meeting and makes it an occasion for their man-to-man talks.

Many fathers find pleasure in planning and executing fishing and hunting trips with their sons. These, at best, often happen once a year. They are rewarding experiences. On these trips fathers and sons do find companionship; often the boy feels that he is becoming a man, sharing a man's experiences. Yet, fathers who fail to take their sons to priesthood meeting miss frequent opportunities that are theirs to be close to their sons by activity in the priesthood.

The weekly walk (or ride) to priesthood meeting is but one of several opportunities to teach and talk about the priesthood. Another great opportunity is the family home evening. This evening under the priesthood becomes a weekly laboratory for the practice of family relationships. Here again a father has the opportunity to "walk" with his son who, like him, holds the priesthood.

The wise father will create opportunity for his son to do things involving his priesthood during the family evening. He will plan with his son the evening's program. He will give the boy opportunities to conduct the family meetings, directing all members in the events of the evening, and he will be obedient to his son's direction during that period. The father can approach the son's level because they both possess this priceless gift. They hold the priesthood. No magic formula, no open-sesame ever invented by men, has the potential power to open a boy's heart to his father as has this power given of God to fathers and sons. So simple is its application that most of us overlook it. Then later we wonder where our influence over our boys was lost.

Father and son, Melchizedek Priesthood and Aaronic Priesthood, man and boy—these are three phases of a relationship which build a father and his sons into an operating team in that most basic unit of the Church, the home.

> The Father of us all gave dignity to a word;
> He called his Firstborn in the spirit, and
> Only-begotten in the flesh, "Son."
> They were one.
>
> This is the pattern given by the Lord:
> We call our first (and second too) born
> Boy "Son." And if we do it well
> We shall be one.


MELCHIZEDEK
PRIESTHOOD

The Presiding Bishopric's Page





Don J. Fife, bishop of the Atlanta (Georgia) Second Ward, is a Utah native, filled a mission in Denmark, has been a member of the bishopric and stake clerk in Atlanta and a member of the high council in Cincinnati Stake.

Not long ago we heard that a wife and mother (we will call her Mrs. Jones) was planning to bring divorce proceedings against her nonmember husband the very next day. In visiting the family and discussing the problem, it was learned that their differences were petty and had been magnified out of proportion in their minds. Mrs. Jones was quick to state that her husband was boisterous, boastful, unteachable, and self-centered. She further declared that he was unattentive to his family. On the other hand, Mr. Jones countered loudly that his wife was wasteful, not understanding, and uncooperative.

It was apparent that these people needed first of all to confess their feelings to our Heavenly Father in the presence of one another. By so expressing their pettiness before him and feeling his greatness, they could better reflect upon their differences and view them from a different perspective.

They next needed the lessons as provided in the **Family Home Evening Manual.** Before I left that night, the mother was asked not to file for divorce. The father was asked to promise that he would lead his family in prayer each day. Both parents were asked to participate in weekly family home evenings.

A few days later the father called to thank me and to report that they were following his advice and that the Jones household was running smoothly.

As the weeks rolled on, the family began coming to church more often. The husband, who for years had been unwilling to listen to the teachings of the Church, invited the stake missionaries into his home to study the gospel with him. Soon he was baptized.

"...when ye are in the service of your fellow beings..."

Orlin Charles Munns, bishop of San Marino (California) Ward is a native of Utah. He has served the Church in teaching assignments, as stake Sunday School superintendent, and as bishop's counselor. This is the second time he has been privileged to serve as bishop.



Some years ago a widow who had returned to full church activity after the death of her husband sought a temple recommend. In humility and sincerity she challenged me as her bishop to show her how she could possibly pay tithing on her meager income and continue to subsist. Even with a carefully prepared and considered budget, she barely squeezed out an existence from her Social Security and modest check received from the former employer of her deceased husband. I bore her my testimony of my full conversion to tithing many years ago.

I challenged her to test the Lord's ability to bless her, assuring her that from her remaining nine-tenths after the payment of her tithing, she would be able to do and procure more than from her original ten-tenths, that it was better for her to pay her full tithing and to be short, securing church welfare aid, if necessary, than being a part tithe payer. Having felt the sustaining influence of God during the recent death of her husband, and recalling the strength of her early teaching and testimonies she had heard, she readily covenanted that she would trust in the Lord for her economic sustenance. Subsequent interviews were the kind that gave spiritual strength and vigor to the bishop; her smile from the congregation or across the hall thereafter revealed, as did her testimony, the economic miracle she encountered. Not only did she have enough money to meet her needs, she received unexpected gifts, dividends, and other blessings, and truly the windows of heaven were opened and blessings poured out upon her.



ye are only in the service of your God." —MOSIAH 2:17

✻These magic words open the door to happiness whether the receiver is four or twenty times four. Parties can be fun and a joy even to the hostess if someone uses foresight, takes the time to invite congenial guests, plans ahead, and does most of the work before the day of the party.

A small envelope delivered by the postman is a much more exciting and glamorous way to be invited to a party than just to receive a call over the phone. There is a thrill when this invitation arrives well in advance of the day of the party. The excitement of anticipation is half the fun of any party.

A children's party can leave a house looking as if a cyclone had hit, tots with upset stomachs, and a mother ready to fall on her face shrieking, "Never again." Or a children's party can be a delight when the hostess puts into effect these ten simple steps.

1. Always send the invitation by mail, at least ten days ahead of the party. Clearly note the date, time, place, and kind of party; also ask specifically for an answer.

2. Suit the time of the party to its theme and also to the age of the guests. Morning parties are best for children five years of age and younger.

3. Never let a party die of exhaustion. Set a time limit and keep to it. Tiny-tot parties should never be longer than one hour and a half, preferably just one hour. Older children's parties are best under two hours. Even for teen-agers, party time is best limited to three hours or less. It is always better for a party to break up when everyone is having a wonderful time.

4. It is almost humanly impossible for one adult to put on a children's party alone. Ask dad, or better still, a congenial woman friend to help; then when refreshments are being prepared in the kitchen, the young ones are not left alone.

5. Schedule every minute of a child's party. Start the games as soon as the guests arrive and move from one game to another. Save the best one for last.



6. If you want to be a relaxed hostess, and this is possible even at a party with a dozen youngsters present, set the stage well. Hold the party outdoors, in a family room, or in a playroom on the lower floor. These rooms are designed for activity, and usually nothing in them is breakable. If you must use your living room, arrange it attractively; but remove anything that will break, tip over, or mar. One mother, who had an almost white carpet in her living room, had the children remove their shoes as they entered and put on paper slippers. The young ones loved it and so did her carpet and also her nerves. She said it was amazing how the noise was muted.

7. Play simple games, ones easy to explain so everyone can join in the fun. Prizes are important; they do not need to be expensive, but they should be plentiful. Every child should have something to take home with him. Before her party one mother obtained shiny, brightly colored paper bags, one for each guest, and printed each little person's name on his bag. These were used to collect goodies and carry home prizes and were a huge success.

8. Plan refreshments to match the theme of the party and also the age of the guests. Children like the familiar foods. A child's party is no place to introduce exotic new foods. Do not experiment with a new recipe, especially if it is highly seasoned and of an unusual consistency. The most successful refreshments are served at lunch or suppertime. The mothers of the guests will be delighted if their youngsters are not stuffed with rich, sweet food between meals. Simplicity of service and also of eating is best. If a food is gooey the child will end up a sticky mess. If the food has to be mixed and formed and arranged at the last minute before serving, the hostess mother will be a nervous wreck, and the children will not enjoy the refreshments any more than if they were simple to eat and to serve. Small children use their fingers so you might as well serve finger food: sandwiches, (*Continued on page* 131)



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IT'S CONTAGIOUS

BY HARRIET CARLSON

● Have you ever noticed how anger is catching? One girl in your crowd becomes angry, and soon everyone is upset. When someone else is angry there's no point in matching their mood. That's not much fun for anyone. Instead you can help to control the situation. Here are some tips that can help halt that controversy before it gets out of hand.

First, and this is important, speak softly. Loud voices always increase anger. Don't raise your voice. Just speak more and more softly. This will help when tempers flare between you and a brother or sister. When they find themselves shouting while you are speaking in soft well-modulated tones, they will soon realize how ridiculous they sound. They will probably drop their voices, too, and soon you can have a calm, reasonable discussion instead.

Try to find a way to agree on something with your opponent. If your best friend has just made a scathing remark about you, you might say, "I hate to hear you say that because I've always considered you an excellent judge of people. But if you feel that way about me, it might be true." Pretty soon your friend is apt to say, "Well, I didn't exactly mean that." Find something to agree on and your quarrelsome friend will begin to see your side of the argument.

If someone is exploding with anger at you, look at him directly. An evasive, shifting look usually increases the other person's annoyance because he feels you are not taking his anger seriously enough. Solemnly and seriously look him squarely in the face.

Few people can talk, think, and be angry at the same time. Something has to go, and generally it is the anger. So let the other person talk himself out. Don't add fuel to his tirade. Listen quietly.

Stall for time. Cough. Ask to be excused for just a moment. Say as little as possible. Every storm wears itself out, so stall for time and say little.

However, if *you* should be the one who is being roused to fury, postpone being angry until tomorrow. Promise yourself you'll work up a really unforgettable tantrum *tomorrow*—but always be sure it's tomorrow.

Never do it today!

(*Continued from page* 129)

carrot and celery sticks, chips, soup in mugs, and desserts in containers such as ice cream cones. I remember going to a birthday party with a son and daughter ages four and two. The mothers stayed in the living room while the children were served at a long table in the dining room. The hostess called me in to see what had happened to my children. The boy had both servings of ice cream in front of him, and the girl had two large pieces of cake in front of her. He liked ice cream and she liked cake, so without any assistance they had made their own adjustments. Children at a party eat what they like; that is part of the enjoyment of the party.

9. Don't insist that children at a party clean up their plates. Leave all such discipline to their mothers at home. If a child does not act as he should, use a positive approach. Instead of saying, "Johnny, stop that this instant," say, "Johnny we need a leader over here; you are it." Change his activity from wrong to right.

10. Give each child a chance to thank you personally for the good time he has had. If he has not been taught at home to do this, let him know in some way that this is part of going to a party. One mother, at the end of the party, settled all the children in a circle, and they played a game of "thank you." Each in turn said "thank you" for something that had happened at the party. One said, "Thanks for the pink ice cream"; another, "I liked the candy hearts, thanks"; still another, "Thanks for my red sack."

THOUGHTS ON PARTY THEMES FOR TINY TOTS AND FOR BIGGER BOYS AND GIRLS

Nursery Rhyme Party (3- to 6-year-olds)

Invitations—in the shape of a candlestick and holder.

(Name of person invited) be nimble

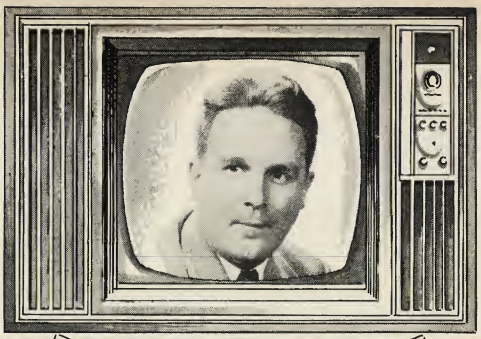
(Name of person invited) be quick

(Name of person invited) jump over to my house and click!

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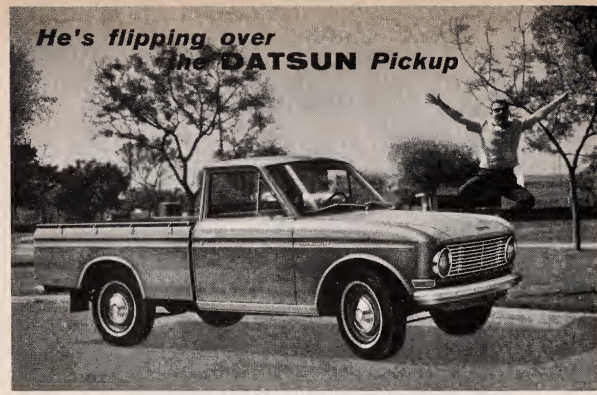
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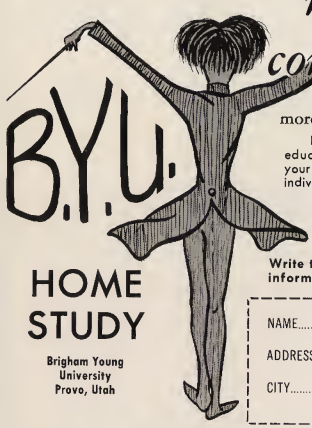
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Meet each child at the door with a crown made of cardboard on which a nursery-rhyme name is printed, such as Jack Be Nimble, Humpty Dumpty, Jill, Mother Goose, Pumpkin Eater, Mother Hubbard, Mary Mary Quite Contrary, Little Bo Peep, Jack Horner, etc. Begin the games by having each of the little guests act out the name on his crown. Other entertainment could be singing nursery rhymes, reading Mother Goose stories. Nursery relay races are fun. Line the children in two rows. Have them, one at a time, hop down the room and jump over an unlighted candlestick and hop back to the one next in line, etc. A Cinderella slipper race could follow. With high-heel slippers placed at the end of the room, a child from each line crawls down to where the slippers are, puts one on, and hops back to place it on the next in line, who wears the slipper down the room hopping and crawls back, etc. To add to the fun of any party, picture taking with an "instant" camera is tops. These snapshots could go home in the party bag with other souvenirs.

Party Food

Paper accessories are always colorful and practical for children's parties. Set the table with paper mats in the shape of big colorful balloons. (A real balloon of the same color could be tied to the back of each child's chair.) Paper cups, napkins, and plates finish the practical decorations.

Menu

Date bread and cream-cheese sandwiches (cut into finger shapes)
Chips and carrot curls
Pink punch
Ice cream in cones with flat bottoms.

Top the ice cream with a candle and light the candles one at a time. Let each little person make a wish and blow out the flame.

Woolly West Party (7- to 10-year-olds)

Invitations—use bright cardboard circles with a different ranch brand on each one. (Name of person giving party) is celebrating
Come and Help Corral
Some FUN

Next Wednesday from 4 to 6 p.m. Lazy Brown Ranch 222 2nd Ave. Come dressed as a cowboy. RSVP

As the guests arrive tag each one with a sheriff's badge. Play relay games (out-of-doors if possible) using a cap pistol as the starting gun. This cap pistol could also be the prize. Hold a lariat twirling contest. A fun relay game is one where the sides line up and at the signal two contestants run 30 feet to a wooden sawhorse, mount it, shoot a cap pistol, and run back to place. Just before supper is served have the group sit in a circle and play charades of "something that could happen in the wild, woolly West."

Chow

Baked beans—ham in rolls
Carrot and celery sticks
Dairy nog
Chuck-wagon cake with ice cream

Serve the supper on tin plates and the drink in tin cups, each with its own special brand (use nail polish as a branding iron). The chuck-wagon cake is a huge sheet cake cut into large squares. Each square is "branded" with frosting. A scoop of ice cream is served on the side.

Hot Dairy Nog

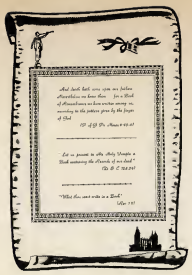
2 cans consommé
Equal quantity water
1 quart milk, heated
Chopped parsley
Whipped cream, not sweetened
Dash of nutmeg

Combine the consommé and water and bring to a boil. Add the hot milk and stir well. While steaming hot, pour into mugs. Top with parsley, whipped cream, and a dash of nutmeg. It makes 7-8 cup servings.

Raspberry Punch

1½ quarts milk
3 packages frozen raspberries
1 quart ginger ale
1 quart vanilla ice cream

Blend the raspberries in the blender or sieve to mash. Place ice cream in a punch bowl. Mix in the raspberries, add the milk, and stir. Add the ginger ale and mix well. The ice cream will float in small pieces throughout. Delicious with cheese straws!



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Swiss fondue, a carbonated drink, and good conversation make a party out of any evening.

Swiss Fondue

1 pound Swiss cheese, grated
6 tablespoons flour
½ teaspoon salt
¼ teaspoon pepper
¼ teaspoon nutmeg
1 clove garlic, cut
2 cups buttermilk
Paprika
French bread, cut into 1½-inch cubes

Mix together lightly the cheese, flour, salt, pepper, and nutmeg. Heat the milk, butter, and garlic until steaming. Remove the garlic, reduce the heat, and add the cheese mixture. Stir constantly until the cheese is melted. Pour into chafing dish and keep hot. With each person serving himself from the common dish, dip chunks of bread held with long forks into the cheese fondue and eat. Repeat, sip carbonated drink, and talk.

Seeded Chicken

3 pound fryer, cut up
½ cup evaporated milk
1 square butter or margarine, melted
⅓ cup toasted sesame seeds
¾ cups fine cracker crumbs
Salt, paprika, pepper

Mix together the crumbs and sesame seeds. Dip each piece of chicken in the evaporated milk; then roll in the sesame seed and cracker mixture. Dip the chicken in the melted butter and place skin side up in a greased baking dish. Bake uncovered at 350 degrees F. for about 1 hour or until the chicken is tender. This chicken is party fare with frozen fruit salad and hard rolls cut and filled with cheese and heated in the oven the last 15 minutes of the time the chicken is baking. Steaming hot chocolate and freshly baked cookies add a "just right" finishing touch.

HOME, SWEET HOME

● "Keep the home pastures green and your family will not wander," said a friendly Hawaiian woman. Why should a husband or a child wander if home is a loving, secure, happy nest? Mothers are the climate-makers, and "fair and warmer" is a pleasant forecast for any home.

It takes constant watering of the seed, continuous fertilizing of the soil to have an ample harvest. Day after day someone must care enough to pull out the weeds and discard the weaknesses. Good hybrid seed is required to produce an abundant profitable harvest. There are no truer sayings than, "One receives what he gives," and, "One keeps only that which he gives away." One young newlywed was forever asking her husband, "Do you love me?" It seemed that the answer was so empty until she started to say, "I love you," with words and deeds; and soon the answer she longed for came back with meaning, "I love you."

We reap what we sow. A smile brings a smile, a kind act a kindness in return. This is such a simple formula, so easy to live by. A mother gives by keeping green her pasture.

Family Night Treat

Toasted Sundae

Sprinkle this crisp delicious topping over a rich vanilla ice cream. It acts as a garnish as well as taking the place of cookies.

Topping

2 cups Post puffed corn flakes
¾ cup flaked coconut
¾ cup coarsely chopped pecans
½ cup brown sugar
¼ cup butter

Melt the butter and add the other ingredients in a heavy saucepan. Cook and stir over medium heat until mixture is a light golden brown. Don't let it get too dark, it spoils the flavor. Cool. This topping keeps crisp in a covered jar in the refrigerator. It is good also sprinkled over custard pudding.

Christopher Columbus and the Book of Mormon

(*Continued from page* 98)

from fatigue. He said:

"All hope of escape was gone. I toiled up to the highest part of the ship, and, with a quivering voice and fast-falling tears, I called upon your Highnesses' war-captains from the points of the compass to come to my succor, but there was no reply. At length, groaning, I fell asleep, and heard a mild voice address me thus:—

"'O fool, and slow to believe and to serve thy God, the God of all! What did He do more for Moses, or for David his servant, than He has done for thee? *From thine infancy He has kept thee under His constant and watchful care.* When He saw thee arrived at an age which suited His designs respecting thee, He brought wonderful renown to thy name throughout all the land. *He gave thee for thine own the Indies,* which form so *rich a portion of the world, and thou hast divided them as it pleased thee, for He gave thee power to do so. He gave thee also the keys of those barriers of the ocean sea which were closed with such mighty chains;* and thou wast obeyed throughout many lands, and gained an honorable fame throughout Christendom. What did the Most High do for the people of Israel, when He brought them out of Egypt? or for David, whom from a shepherd He made to be king in Judea? Turn to Him, and acknowledge thine error—His mercy is infinite. Thine old age shall not prevent thee from accomplishing any great undertaking. He holds under his sway many great inheritances. Abraham had exceeded a hundred years of age when he begat Isaac; nor was Sarah young. Thou criest out for uncertain help: answer, who has afflicted thee so much and so often, God or the world? The privileges promised by God, He never fails in bestowing; nor does He ever declare, after a service has been rendered Him, that such was not His intention, or that He had regarded the matter in another light; nor does He inflict suffering in order to make a show of His power. His acts conform to His words; and He fulfills all His promises with interest. Is this hard usage: Thus I have told you what the Creator has done for thee, and what He does for all men. Even now He partially shows thee the reward of so many toils and dangers incurred by thee in the service of others.'

"I heard all this, as it were, in a trance; but I had no answer to give to such true words, and could but weep for my errors. He concluded speaking, whoever he was, saying, 'Fear not, but trust; all these tribulations are written on marble stone, and not without cause.'"

Isn't this fascinating? In his vision Christopher Columbus is being told some of the things that Lehi told his people 2,000 years before, which sermon was written on metal, and not without cause. First, he was told that the Lord gave him the "keys" to the barriers of the ocean, implying that before He did so, the barriers were locked. Correspondingly, in the words of Lehi,

-



ALL ELSE BUT DEPENDABILITY

RICHARD L. EVANS

Before the death of Jacob, as recorded in the Genesis account, he blessed and counseled and characterized his sons, of one of whom he said: "Unstable as water, thou shalt not excel. . . ."[1] In context there may be many meanings of this statement that could be considered, but in general it well could pertain to the character, the quality of dependability. "In any line of endeavor," observed a current source, "one trait of character that makes a man stand out from his fellows, is dependability. There are, of course, many who have little else than dependability to recommend them. Taken alone it could never elevate one very high . . . but, possessing all the other necessary attributes to . . . success and lacking dependability, he would never attain the heights that he otherwise might. . . . A leader who is not dependable will not keep his following for long. An executive expects dependability in his subordinates and he himself must have it in order to retain their respect."[2] In any relationship in life, in business, in marriage, in the home, in the pursuit of any profession, and even in the relationships of countries and communities, people need to know what they can count on. Laws and locks, contracts and commitments are still in some ways only as good as the dependability of the people who are parties to them. And the opportunities that are open are limitless for dependable, prepared young people, who have the character and the competence to see things through. And the greatest stumbling block to success and achievement and a solid position in life is an irresponsibility that cannot be counted on. Whatever else he has to offer—ability, talent, brilliance, skill—still no person is safe without dependability. No investment, no commitment, no contract is what it appears to be without knowing how a person will perform—without knowing that he will do *what* he says he will, *when* he says he will, to the best of his ability. Without this quality there is always unsatisfactory uncertainty. Without this quality no one can be counted on. Dependability is of greater worth than one can calculate. President McKay has often quoted a well-known Scottish writer who said: "To be trusted is a greater compliment than to be loved."[3] Without dependability there can be no trust. "Unstable as water, thou shalt not excel. . . ."

[1]Gen. 49:4.
[2]Roger Haglund, Rhode Island Governor's monthly letter, June 1965.
[3]George Macdonald, *Marquis of Lossie,* ch. 4.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 28, 1965. Copyright 1965.

". . . this land should be kept as yet from the knowledge of other nations. . . ." (2 Nephi 1:8.) Second, Columbus was told that the Lord had been preparing him with His constant and watchful care since infancy for his important role. Or as Nephi would say, the Spirit of God ". . . came down . . . and wrought upon the man. . . ."[6] Third, Columbus was informed that the Lord gave him power to divide the Indies as he saw fit. This compares with the Lord's declaration that He would give power to other nations and would take away from Lehi's descendants the lands of their possessions.[7]

The reference at the end of Columbus' vision is interesting. The expression "marble stone" is a fairly common metaphor referring to a durable material. The statement is that his feats had already been written on "marble stone." It is interesting that after Columbus died, his remains were buried in first one place and then another. An English traveler to Spain in the mid-1800's, by which time the value of Columbus' work was of course appreciated, after giving a description of the tombstone of a son of Columbus, where Columbus' name and date of birth are also mentioned, says:

"Throughout all Spain I know of no other inscription to the memory of Columbus. At Valladolid, where he died, and where his body lay for some years, there is none that I could discover, neither is there any trace of any at the Cartuja, near Seville, to which his body was afterwards transferred, and in which his brother was buried."

"It is a striking confirmation of the reproach of negligence, in regard to the memory of this great man, that in this solitary inscription in old Spain, the date of his death should be inaccurately given."[8]

So, in the more than three hundred years after his death, in the country he served so valiantly, nothing in "marble stone" commemorated his tribulations. The only interpretation which makes sense is that the messenger told Columbus not only that he was able to accomplish what he did through the help of God, but that God had foretold his accomplishments and that this prophecy had been recorded in "durable material," not without cause.

And what could be the cause? What could be the significance of the relationship between the Book of Mormon accounts and what Columbus was told in his vision?

The letter referring to the vision was written several hundred years before the publishing of the Book of Mormon. During that period it was published, to the best of my knowledge, three or four times in Spanish but was quite rare.

The earliest English translation of the letter to which I have found reference was made in London in 1847. It has been translated into English at least twice since then and published several times, but even today the fact of its existence is almost universally unknown. It appears that Joseph Smith and his contemporaries could certainly have had no knowledge of the existence of this account of Columbus.

Having, then, two completely independent accounts which record similar prophecies, the authenticity of both the vision of Columbus and the Book of Mormon account is strengthened. As discussed, each in its own characteristic wording acknowledges (1) the withholding of New World intervention from Europeans until an appointed time, (2) the assurance that divine influence prepared Columbus, and (3) the *power* by which the possessions of Lehi's descendants were taken from them. To explain away these unusual parallels as being a case of borrowing one from the other, we have learned, is quite unlikely. Neither does a dismissal of the comparisons by saying that they are coincidental appear convincing. This leaves one other position: that both the Book of Mormon prophets —and consequently Joseph Smith— and Christopher Columbus obtained their knowledge by direct divine revelation.

FOOTNOTES

[2] 2 Nephi 1:5-6, 8-11. Italics added.
[3] 1 Nephi 13:11-12. Italics added.
[5] *Ramusio*, ed. Ven., 1550-53, i, f. 414; quoted in *The Journal of Christopher Columbus . . . et al.* (London: The Hakluyt Society, 1893), p. 213.
[6] *Colección de Documentos para la Historia de Costa Rica relativos al Cuarto y Ultimo Viaje de Cristóbal Colón*, trans. Hyde M. Merrill (San José, Costa Rica: Academia de Geografía e Historia de Costa Rica, 1952), p. 14.
[6] *Ibid.*, p. 25. Italics added.
[6] 1 Nephi 13:12.
[7] 2 Nephi 1:11.
[8] George Sumner, in *Select Letters of Columbus* (London: The Hakluyt Society, 1870), p. lxxxii.

The Best Burnt Roast

(*Continued from page* 105)

So you wait; but what do you do when you can't bear the pain of being alienated, yet feel the other should say, 'I'm sorry,' and ease the pressure?"

Let us look again at Jesus' answer—". . . whatsoever ye would that men should do to you, do ye even so to them. . . ." (Matt. 7:12.) Or, as one wise woman answered the question, "Why wait? Go and say you're sorry, and get on with things." Unfortunately, some people find it exceedingly difficult to say, "I'm sorry," or to take the lead in untangling emotional situations. At such times they ask for an appreciation of their position, for empathy with their problem of living with themselves. One's sense of justice and fair play can become a thorn at such times, hindering good relationships. One would not advise any partner to spend forever in a living hell.

There are, however, many trials of faith and mercy which can be made before one gives up. One cannot have any increase in happiness and joy unless he is willing to risk or give up a current pattern which brings him some satisfaction. If the partner finds the going rough, perhaps a new trial on my part can help both of us. Unwillingness to try leaves us tied to current patterns of satisfactions which are always limited. Eternal growth will always consist of our striving to open up new areas of understanding and the beauty therein.

While teaching at a leading Eastern university, I had in class a married woman with one child. She described her five-year marriage as being, to that point, a dog-and-cat relationship with plenty of fur flying. She had lived as though she had no need for any man. As a result, her husband felt no sense of appreciation and treated her in a tyrannical fashion. At the time I met them, they were close to separation. She felt he was putting pressure on her and she had to defend herself. Hence, meals were never on time, details were overlooked, the house was a mess.

One day she decided just maybe she was putting pressure on him. So she decided she'd try letting up just a little by doing something he liked. One evening she prepared

his favorite meal and had it ready when he came home. He was so surprised and acted so pleasant all evening that she decided maybe she'd try again. Gradually she tried doing other things he liked. As his feeling of being appreciated returned, so did his ability to show appreciation for others. She found that the less she fought him for what she wanted, the less she had to fight. Out of it all they came to the recognition that they weren't the type to have a marriage which ran smoothly and easily all the time. She had always thought their marriage was a farce; now they found it was a raw, very precious clay that they had never learned to mold.

This suggests to us that individuals have a range of perception and behavior from which they may respond to situations without changing their personalities. Our first efforts at adjustment call for drawing from the available responses and perceptions those which may more productively serve a situation. When we "do unto others," we call forth similar types of responses in them. This is an understanding which is helpful —that people have differing ways of showing love and appreciation. We should never rule out the possibility of its presence without considering what it means to the person offering it. Jesus could have told the widow to keep her two pennies as they wouldn't help the temple much. But he saw it as a gift from her heart.

Another story may help illustrate the idea further. A woman went to her lawyer for a divorce. But she wanted even more—she wanted to really hurt her husband.

The lawyer said, "Are you certain you want to hurt him?"

She replied vehemently, "I certainly do! He deserves to crawl for all he has done to me."

After thinking a moment, the lawyer said, "Here is my advice. Go home for six months and do everything you think your husband would like you to do. Fix his favorite meals, keep his clothes in good shape, greet him cheerfully each day—or whatever it is you feel he would like you to do."

The lady said, "Of all the crazy things—that makes no sense!"

Then the lawyer added, "In six months of such living you'll have him depending upon you. He'll need you; then you can really hurt him!"

The lady left. A year later the lawyer saw her on the street and reminded her that she had planned to come in for a divorce.

"It seemed crazy," said the lady, "but I went home and followed your advice, and do you know what? *My husband is a changed man!* So I've changed my mind about the divorce."

I doubt her husband had changed his basic personality. Under the drawing power of her behavior, he felt more accepted and could thus reveal more of his accepting-type responses. If one strikes with fists, he's most likely to get fists back; with words, words in return; with kindness or love, kindness or love in return. Emphasis on one's rights helps set a stage wherein others, too, think about their rights. Emphasis on mercy and love calls forth mercy and love from all except the most hard-hearted. They eventually have to be treated by justice!

A third principle would link with the previous one: Empathy grows through practice. One time I had a student in class who felt he really did not know how to love

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SHRINKING ASSIGNMENTS TO OUR SIZE

RICHARD L. EVANS

From an ancient Greek account we recall the story of Procrustes, who was said to cut men shorter or to stretch them longer to fit the length of his bed. This has been cited often to illustrate what happens when arbitrarily we try to fit people into certain places or patterns. The person is primarily important, not the bed, not the arbitrary measurement of an individual, not what someone else simply supposes should be so. But there is yet another application of this much-cited subject: We may sometimes let ourselves settle into small places, into small positions, or attempt to shrink an assignment to our size, rather than grow with it. We may think too much of our comfort or convenience instead of expanding ourselves to fill a certain assignment. The moment a man limits a job to the size of his own comfort or convenience or to an inadequate estimate of his own power and capacity, he does much more than limit the job; he limits himself; he stifles talents and potentialities, and shrivels inside. To realize the fullest measure of life, men must be willing to stretch themselves, to take on more responsibility, more accomplishment. Little that has contributed greatly to progress was ever done by people who put their personal comfort and convenience first. While many "drop out" and many are reluctant to extend themselves in service, the world is crying for more competent students, more competent teachers, more competent and dedicated parents, more competent professional people, more competent young people who are willing to be selective, willing to serve. And the person who scales himself down is surely going to shrink both the assignment and himself, whereas the person who extends himself is going to enhance both his own size and the size of his assignment. The world is moved forward by people who are willing to move forward and to improve in output and capacity. Neither students nor workers nor managers nor professional people should put a ceiling on what they are willing to do, what they are willing to become. To go back to Procrustes and his bed: Let's not cut ourselves down to size. Stretching ourselves would be better. To increase power and capacity and ability would be a wonderful commitment for every man to make.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 14, 1965. Copyright 1965.

people. Sometimes we feel the only cure for this is counseling. Individuals can, however, with help, try out experiences to help them learn. If a child learns to love by loving and being loved, so an adult ought to be able to learn. Just any kind of situation, however, will not do. We suggested he spend as much time as he could with small children or with aging people—those seemingly more free to express their feelings. Through such experiences he found new feelings and reactions emerging. It wasn't always easy, but he stuck with it, and after a while happily reported that he found himself more relaxed and open around people. Constantly putting himself in experiences which called for empathic responses began to draw empathy from him and helped him learn to be a more lovable and loving person.

Fourth, empathy is, in the last analysis, a communicative experience—of doing and being heard. It seems to partake of the most subtle and deep elements of communication. All love is a communicative experience and occurs through symbolic meanings and expressions. Let me tell you about two friends who are now divorced because they could not develop empathic communication. To feel loved the girl needed to feel as though there were a warm, reassuring arm around her. The fellow desired companionship in intellectual and athletic areas as a symbol of love. He could and would cook for his wife, clean house, and help in multiple ways, but somehow couldn't bring himself to give the feeling of an arm around her. He was too much a "loner" for that. She, on the other hand, could not find appreciation in what he did nor the confidence to be a companion to him. For the lack of empathy and appreciation, love and the marriage were lost. Had either been able to give—to provide the desired E.Q. (emotional quotient)—the marriage might have survived as they found each other. As it was, they lost sight of each other in the mossy entanglements of disillusionment.

In everything we do, we communicate. But even when at our best, we may still hesitate to unlock our hearts and souls to each other. What happens when a cautious person is married to an enthusiastic one? Each needs the other for certain reasons, and yet may be also troubled by those many characteristics which attracted them in the first place. The enthusiastic one usually finds the cautious one responding to enthusiasm by putting on the brakes. This dampens enthusiasm and could lead an enthusiastic partner to hold back and at the same time feel inner frustration. However, most cautious people would not want a partner to be less enthusiastic. How enthusiastic they themselves can be depends on how safe the situation seems after they've taken time to survey the situation. But, it is so hard to say, "Please, honey, keep on being enthusiastic. I don't want you to drop it, but I just can't let myself go like you do." Most quiet, cautious persons tend to hold back or else do a lot of thinking through of their position before they let go. Such an individual wouldn't know how to take it if things got out of hand. Both of these types ask for empathy—for appreciation. Each would like a little of the other in himself.

My wife, a highly capable, dynamic woman, can say to me, "Oh, I just wish you could really get enthused."

I say, "I do get enthused, sometimes."



"I STOOD ON THE SHOULDERS OF GIANTS"

RICHARD L. EVANS

Perhaps this comment could be called Theme and Variation. The theme comes from an ancient Greek source: "A dwarf standing on the shoulders of a giant may see farther than a giant himself."[1] One variation is this: "I stood on the shoulders of giants."[2] The simple fact of life is that all of us stand on the shoulders of others—no man is self-made; no man is self-sufficient; no man of himself has brought into being all the things that enrich his life. All of us inherit so much from the past that we have an obligation to serve the present and to pass on an improved world to the future. We all stand on the shoulders of parents, of teachers, of friends and benefactors, and of all who have contributed to all that is ours—for all things planted, for all things developed and improved; for all inventions, tools and medicines; for literature, for art; for education, for law, for cherished traditions, for freedom; for the heritage we have. And all this didn't just happen. It came from the toil and sweat and sacrifice, the study, the trial and error, the time and effort of others. No man stands alone. We all stand on the shoulders of others. "The private and personal blessings we enjoy," said Jeremy Taylor, "the blessings of immunity, safeguard, liberty, and integrity, deserve the thanksgiving of a whole life."[3] And, as David Grayson said it: There is a "deep, deep connection of all these things with God."[4] There is no place for selfishness and no such thing as a man self-made. Thus all of us have reason for humility, for gratitude, for prayerful acknowledgment to the source of all truth, of all law, of all life, for the very purpose of life—reason for gratitude to God. And so we well would remember the hymn often sung, but not always deeply considered:

"Count your blessings; Name them one by one.
Count your blessings; See what God hath done."[5]

[1]"Democritus to the Readers," Robert Burton, *Anatomy of Melancholy.*
[2]Source unknown.
[3]Jeremy Taylor (1613-67), English bishop.
[4]David Grayson.
[5]J. Oatman, Jr., "Count Your Blessings" *Hymns,* No. 202.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 21, 1965. Copyright 1965.

"Yes," she replies, "but I'd like to see you just once with *my* kind of enthusiasm!"

That I have not mastered!

Empathy is not a one-way street. In any situation one person may be empathizing as far as he knows how. If the partner were in a similar situation, the empathic responses might be greater. There must, therefore, be two kinds of appreciation—by one partner for what the other needs at a given time and by the other for the honest attempts of the partner to empathize. I know one elderly man who hangs around the edge of a family group trying to find a way to become a part of it, while others try to find a way to let him become a part. This is not easy. He has been on the outside for so many years. Because he feels left out, he often feels the need to dominate the group to satisfy his need for closer relationship. But, because of the attempts of each to bridge this emotional gap, relationships have improved over the years.

This suggests one other element of communication which is relevant. Empathic responses are frequently denied when one person feels disturbed. One person looks at the world, sees a problem, and feels an urge to call the other's attention to it. If we are not extremely careful in how we tell him, it is very easy to block our partner's response. If one says to his wife, "Honey, we've got to do something about the budget," the statement may be true, but it is so easy for it to erupt anxiety. The possible sense of urgency noted can lead very easily to cold and undesirable responses. Or, we may say, "When are you going to do something about?" or, "Stop doing; it doesn't look good." Or, "Why can't we do something about this?" or, "Why haven't you fixed that?" or, "Honey, we've got a problem."

Despite all its suggestions of teamwork, the idea of "We've got a problem" is not completely true. In any "problem" there are usually several problems, and neither person sees all of them. When dealing with a child, parents may say, "We've got a problem," but even this may be different than the child's problem. "Johnny has a problem" may have more meaning than "We have a problem with Johnny!"

Particularly does such reasoning seem to hold for marriage relationships. There are times when a common problem such as a budget may be hashed out. Yet, even in it there are personal feelings and needs which need an appreciative hearing.

For example, if a husband comes home from work late for meals, he and his wife probably have several different problems. He may be a poor organizer, may let others use him too much, or may be absent-minded. In addition, then, he will have the problem of his wife's disturbance, which could make him an even worse organizer, and so forth. Her problem may be a feeling of lack of companionship or teamwork, tiredness, or upsets because of inability to plan her evenings, and so forth. If it did not bother her to have him come home late, there would be no mealtime problem. But he could still have to struggle with his personal problems.

Perhaps a better way to bid for empathic response is a little more care in such communication. At the bad moments, if the disturbed could say, "I have a problem; I feel disturbed and do not like it or how it makes me treat you; please help me find a solution," the invitation for help may well bring empathy, whereas some other approaches might invite challenge and confusion. It is not that a particular wording itself is crucial, but that the approach helps set the atmosphere in which empathic possibilities may more fully materialize.

Being able to feel appreciation for how a partner feels in differing situations is a first step to emotional quality in a marriage relationship. To be able not only to feel such appreciation but to communicate it effectively to the partner is the second step. Perhaps the challenge for each of us is to learn better whether we are most lacking in feelings, communicative ability, or both. There is too much beauty in life for married couples to share to let themselves be hung up just at the very door of its existence.

(Next month: Making Conflicts Work for Us.)

NAUVOO

BY ORMA WALLENGREN

Now, sun-drugged, dozing in the circled arms
Of your ancient mother-river, undisturbed
By step or storm or locusts' rasped alarms,
You dream of other, useful seasons, curbed
Too early. Barely were your gardens green,
Your smothered swamps new-opened to the sky,
Your shining temple scarce surveyed the scene
(Its steeple thrust where only eagles fly),
When you, confined by hatred's tangled web
And labored in the pain of fear, the ills
Of malice, wept and felt your pulses ebb
And watched your life pour out toward distant hills.
The West was born to your travail and tears
And left you invalid these hundred years.

The Story of Bani

(*Continued from page* 109)

place?"

"God will lead thee." She embraced him and held him close for a long moment. Then she spoke briskly. "We must hurry. Thou hast far to go."

"Supposing I am stopped?"

"I have thought of that. Thou wilt say that thy mother is ill and thou art seeking a physician."

She brought out a sack woven of goat's hair and placed the linen-wrapped scrolls carefully in it.

"God go with thee." She kissed him tenderly and then put in his hands a small package of food—barley bread and cheese for his journey. Bani tied the pouch of food to his belt, slipped the sack under his arm beneath his cloak, and stepped out into the night.

Quickly and quietly through the streets he sped, watching in the alert yet furtive fashion he had learned through months of danger. He reached the east gate by the old wall of David, crouched in the shadows until the guard strolled away on his nightly rounds, and then began to climb the wall. Holding the sack with his teeth, he felt with his bare toes up and over the rough wall and then dropped down on the other side.

He started down the path toward the valley of the Kedron. He had to be careful as he passed the king's gardens. These were more carefully guarded, if possible, than the city gates. While the rest of the countryside had been laid waste, these fertile, terraced patches had been preserved to provide choice fruits and vegetables for the Babylonians.

He made a wide circle around the gardens, moving slowly and carefully, scarcely daring to breathe until he was well away and starting into the desert. Then he settled into an even, steady pace that put the miles behind him.

By two or three in the morning he was beginning to be plagued by weariness. He thought, I can sit down for just a few moments and then go on again. He slipped the sack under his right shoulder and sat with his back to a cool rock. It was relief, and he closed his eyes.

He was startled into consciousness by a shout. A bright light was blazing before his eyes. He sprang up to see before him a savage-looking man. This was no Babylonian, but an Edomite, a robber of the desert, one of the fierce descendants of Esau. He held a torch in his uplifted hand. With the other he grasped Bani and jerked him forward.

"Who art thou?"

"I am Bani."

"What doest thou here in the desert?"

"I—," Bani grasped frantically for a plausible answer. "My mother is ill. I—I am gathering herbs!"

"In the dark of the night?" The man gave a roar of derision. "Thou liest! What is in the bag?"

He reached for the precious sack, and Bani cried, "No! Thou shalt not have it!"

A look of cunning and avarice came into the man's eyes. "No? What is so precious to thee? Gold? Give it to me now and spare thyself a broken head!"

Bani fought with desperation, but he was overpowered. Defeated, gasping, sick at heart, he lay where the Edomite had flung him. He saw him open the sack and reach eagerly for the prize inside. A puzzled look came into the man's face as he felt the scrolls. He drew them out, wrapped in their linen protection. He thrust his torch into the ground and, squatting down in his short, leather skirt, unrolled one of the books.

There was silence for many minutes. Finally the man turned and, roughly thrusting the scrolls at Bani, said in a gruff voice, "Here, take them, and the God of Abraham go with thee. I, too, am one of his children."

Relief flooded Bani's heart as he picked up the sack. The Edomite, holding his torch aloft, watched him out of sight.

The sky began to grow lighter, and, as the sun commenced to move over the desert, Bani saw that his progress was cut off by deep clefts in the earth. Where was he to go now? His legs ached with weariness, and his arm was almost asleep from clutching the sack for so many hours. He walked to the edge of a precipice and stood looking down. All he could see far below was a heap of rocks and, glittering far in the distance, the Salt Sea. He sat down, exhausted. Surely God had not brought him this far to have him fail. Hadn't he saved him from the Edomite?

Alone in the desert, Bani bowed his head in his arms. He didn't care anymore about growing up to be honored and respected. All that mattered was finding a place of safety for the scrolls. "O Lord," he prayed, "show me the way!"

For many minutes he sat with the sun growing warm on his back. A feeling of peace flowed over him. He got up and began to walk north along the edge of the cliff. Gradually it began to grow less steep. Finally it leveled off to a slope

WHAT IS IT?

BY FRANCES G. RISSER

"The old Sky Woman's plucking geese,"
Said my Aunt Emma Lou.
"Someone's upset Sky's sugar bowl!"
Exclaimed my sister Sue.
My brother shouted: "Wonder who
Is sawing wood so hard
Among the clouds? Sawdust is thick
All over our front yard!"
My mother smiled. "I think Dame Sky
Is making cake today,
But she does spill her flour in
A most untidy way."
My dad and I just laughed. He said:
"What is it, boy? You know?"
I hollered: "Call it what you please—
It's fun—it's great—it's snow!"

possible of being scaled, and Bani began to climb down.

At the bottom of the ravine he found himself in a cunningly concealed little valley. In the center stood an altar of stones, and around it were the other things necessary for offering sacrifice: basins of water, a pile of wood, and against the wall of the cliff a pen that held a dozen sheep.

Bani was startled by a voice behind him speaking the same words as the Edomite, "Who art thou?" But this voice was not rough and wild. It rang with thrilling authority. Bani turned around and saw the Prophet Jeremiah. He was dressed in his priestly robes, and he carried in his hands a faggot, as though he were about to begin the morning sacrifice.

He repeated, "Who art thou, my son?"

The boy found his voice. "I am Bani, the son of Bani. My mother sent me here with something very precious." He opened the sack and drew forth the scrolls.

Lovingly, tenderly, the Prophet examined them. Then he said softly, "Thou hast done well."

Other men were coming down from caves in the cliffside. Though they were sun-browned and wore rough beards and coarse clothing, Bani knew that here was the priesthood kept safe in the desert.

The Prophet gave Bani into the care of one of the men, who led him to a cave where breakfast was being prepared. Over a simple meal of honey and soft curds made from goat's milk, he told them of his night's adventure.

Then Bani was taken to a special cave and shown where the scrolls would be stored away with other precious writings, wrapped and sealed with a protective tar until they could be brought forth at a safer time.

As Bani turned from the cave, the Prophet, finished with the morning sacrifice, came toward him. He took Bani's hand. "Thou shalt sleep, until the cool of the evening. But first," and he looked deep into Bani's eyes, "I will give thee a blessing." He placed his hands on the boy's head.

"Bani: Thy name means 'builder.' Thou shalt live to see the return of thy captive people, and thou shalt help in rebuilding Jerusalem and in restoring the temple. Thou shalt see sorrow turned to gladness and weeping to joy. Remember all the days of thy life, my son, that the Lord has a great work for thee, for thou art Bani, the Builder."

Bani stood too full of emotion to speak. But his heart was singing. The Lord had answered his prayer, and he, Bani, the Builder, could return to his city with gladness in his heart.

■

AFFINITY

BY MARGO GINA HART

A shell can hold within itself the ocean's resonant roars,
While the shell is distant from the turbulent sea;
Though I have left your shores, the sound of you
Tempestuously vibrates now through me!

■



THE RIGHT PLACES FOR THE RIGHT PURPOSES

RICHARD L. EVANS

We talked some time ago of the highlights of life, of the fact that we cannot reasonably expect constantly increasing thrills, excitement, or ever more spectacular entertainment; and that much of life is simple routine, made up of doing day to day the things that must be done; and that simply being alive and living is a thrill in and of itself. There is another phase of this subject to be considered: Students sometimes absent themselves from class with the excuse that it's dull, or it's "the same old thing" each day. In a sense this may be so, but repetition is part of the learning process, and even though a new and vital and challenging part of the subject may not always be in evidence, something happens in the classroom. Even when a text presumably covers the same subject, the point of view of the teacher, the reaction of the group, the questions, the discussion, just being in the atmosphere where there is a composite of attitude and information and where the subject is being regularly considered are all-important; and the person so exposed receives something for which there is no real substitute, even if there isn't a new and startling idea every hour. Likewise, there are those who say they don't go to church because it is repetitious, because sermons are the same, because they can get as much or more somewhere else, reading or thinking, or being out in the open. Again it must be admitted that great moments, great thoughts, new concepts, the highlights of life are not always and everywhere in evidence. But there is a spirit, a distillation of attitude and atmosphere in particular places for particular purposes, and we tend to take on what is around us. We pick up from our surroundings, and it is good to be where there is exposure to constructive and uplifting things. When we are in the right places for the right purposes, the right things are likely to result. And so to those who say, I won't go to some desirable place or event because it will be the same old thing, the answer is that much of it may be, but some of it may have special significance, and in any case, being where we ought to be when we ought to be there is a great safeguard and consideration. "If there is anything virtuous, lovely, or of good report . . . we [ought to] seek after these things"[1] and ought to be where they are likely to be.

[1]Joseph Smith, *Articles of Faith*, xiii.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, August 15, 1965. Copyright 1965.

Teaching

(*Continued from page* 115)

that unless a man was born of the water and of the Spirit, he could not enter the kingdom of God; that he could not comprehend it; that he could not even see it; that he could not understand the relationship that existed between God and man without the gift of the Holy Ghost." (*Journal of Discourses,* Vol. 23, pp. 372-373.)

Baptism by water is essential to the cleansing of a man from his former sins. Baptism by water also prepares one for the reception of the Holy Ghost. When the Holy Ghost is conferred upon a newly baptized convert or member of record, it then becomes possible for him to receive certain rights and privileges that are full of possibilities for his spiritual development and benefit.

The following are the gifts of the Spirit as enumerated by the Lord through a revelation to Joseph Smith:

"For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

"To some is given one, and to some is given another, that all may be profited thereby.

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

"To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

"And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

"And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.

"And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.

"To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.

"And again, to some it is given to have faith to be healed;

"And to others it is given to have faith to heal.

"And again, to some is given the working of miracles;

"And to others it is given to prophesy;

"And to others the discerning of spirits.

"And again, it is given to some to speak with tongues.

"And to another is given the interpretation of tongues.

"And all these gifts come from God, for the benefit of the children of God.

"And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (D&C 46:11-27.)

Only a few of the gifts of the Spirit can be seen by an observer. For instance, an observer may see an outward manifestation by one who, as on the day of Pentecost, speaks in tongues. However, most of the manifestations of the Holy Ghost are not seen by an observer.

The Prophet Joseph Smith declared that the revelations from God to his servants have been given without fanfare or outward display. The comunications from God have been given in a quiet and unpretentious manner.

These are his words:

"The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

"When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, 'What doest thou here, Elijah?'

"The Lord cannot always be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, 'Let not the Lord speak any more, lest we His people die.'" (*DHC,* Vol. 5, pp. 30-31.)

This statement by the Prophet includes the ministering of angels and the showing forth of the power of God as well as the manifestation of the Holy Ghost, and declares that God does not communicate with his children for the purpose of being seen by an observer, but rather with the purpose in mind of imparting information, knowledge, and understanding to his servants for their benefit and blessing.

The Lord has commanded that his servants shall teach repentance with the view in mind of baptizing those who accept the message and come to God with a broken heart and a contrite spirit. The Lord has also commanded that the parents in Zion shall teach the doctrines of faith and repentance to their children and that their children shall be baptized when eight years of age. To all who are baptized is promised the gift of the Holy Ghost. Whether or not the companionship of the Holy Ghost attends the recipient at the time of baptism and continues to guide him, brings things to his remembrance, prompts him in time of need, or performs any other assistance for the newly baptized member depends upon the action of the individual. The person per-

forming the baptism by water and the person conferring the gift of the Holy Ghost, having proper authority, make possible that the individual can have the companionship of the Holy Ghost then and thereafter. However, the candidate may receive only the "right" to the companionship if he has not come to the waters of baptism fully prepared for this ordinance. He may forego that companionship for the time being if he is not prepared. When he is ready to be blessed by the presence and the power of the Holy Ghost, he has the right and can make claim for that assistance by properly living the gospel principles of faith and repentance. This is true because of the ordinance which was previously performed.

The Prophet Joseph Smith stated:

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him." (*DHC*, Vol. 4, p. 555.)

A multitude of others in addition to Cornelius have received a manifestation of the Holy Ghost before they were baptized. Numerous persons upon reading the Book of Mormon or hearing the elders preach the gospel of Jesus Christ have been given a manifestation from the Holy Ghost prior to baptism. In fact, the promise is made in Moroni that all who will read the Book of Mormon and ask God with real intent and a sincere heart, having faith in Christ, will know by the ". . . power of the Holy Ghost" that it is true. It is further revealed that ". . . by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

Some know immediately upon being baptized that the Holy Ghost has come upon them. President Joseph F. Smith has testified to this. The author also was witness to this immediate manifestation to a newly baptized member eight years of age when he had the privilege of confirming her a member of the Church. Others may not have such feelings until sometime later. However, the special manifestation of the Holy Ghost to an individual whether before or after his baptism is a part of the whole and not the whole thing itself. That is to say: Cornelius, even though he had a special manifestation, had not qualified for the continued companionship of the Holy Ghost. He needed to be baptized by water and have hands laid upon his head for the gift of the Holy Ghost, as the Prophet Joseph Smith stated, in order to qualify for the continued right to the gifts and blessings of the Holy Ghost.

Paul, the apostle, experienced a significant spiritual manifestation at the time of his conversion, and it took place before his baptism. After he was baptized he obtained the gift of the Holy Ghost. Had he neglected to receive the ordinance of baptism, the Holy Ghost would not have continued with him nor would he have become a candidate for the celestial kingdom. In some cases men have, through unrighteousness, lost the influence of the Lord and the companionship of the Holy Ghost after having it conferred upon them when they were baptized; but through the atonement of Jesus Christ and by power repentance, they can claim the manifestations, gifts, and blessings of the Holy Ghost that they have previously enjoyed or have been previously promised when they were born of the water and the Spirit.

Whether or not a special spiritual manifestation or manifestations are given to a man before or after his baptism does not in itself constitute his being "born again" in the full and complete meaning of the term. To be born again means to be immersed in water by one having authority after one has repented of his sins and then to have hands laid on one's head for the gift of the Holy Ghost, followed by reception of the gift. Through this ordinance one obtains the right of entrance into the celestial kingdom. His subsequent faith and works justify that claim.

Baptism is a most sacred and significant ordinance for mortal man in this world. Man must rely upon the atoning blood of Christ initially for the remission of his sins and for forgiveness of sins on the basis of proper repentance. Jesus Christ has begotten us as his children through baptism, and through him and his atoning blood men may become actually the sons and daughters of Jesus Christ.

The First Presidency in a doctrinal exposition dated June 30, 1916, stated:

"By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ, being through the means by Him provided 'begotten sons and daughters unto God.' (D&C 76: 24.) This solemn truth is further emphasized in the words of the Lord Jesus Christ given through Joseph Smith in 1833: 'And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

" 'And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn' (D&C 93:21-22). . . .

"If it be proper to speak of those who accept and abide in the Gospel as Christ's sons and daughters —and upon this matter the scriptures are explicit and cannot be gainsaid nor denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration." (Cited in James E. Talmage, *The Articles of Faith*, p. 470.)

Through this second birth or regeneration, man obtains the right to be associated with those who qualify as celestial beings; and by thus being born again both by the water and by the Spirit and by living faithful and true to the end, one may gain entrance into that kingdom of glory where God and Christ dwell.

SHRILL THRILL

BY MAUREEN CANNON

My darling's learned to whistle.
It's causing quite a stir—
She puckers up her lips, and where
Her two small front teeth were,
Shrill sounds fly forth. They could've
Been made by birds—
And should've.

"*Is Any Sick Among You?*"
(*Continued from page* 117)

in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" (Act II, sc. ii.) And from Cicero: "One is only half-educated if one does not recognize spiritual forces. Spirituality is a product of noble thinking and Godlike conduct. The contemplation of celestial things will make a man think and speak more sublimely and magnificently when he descends to human affairs."

The godlike part of man is the spirit of man, born of Deity, therefore child of God, as Paul told the Athenians from Mars' Hill centuries ago, and as also recorded in Hebrews. In the latter, God is referred to specifically as "the Father of spirits." (Heb. 12:9.) Further, "the spirit and the body are the soul of man," or the individual. (D&C 88:15.) When we recognize this dual nature of man, we take a big step forward in the healing arts. For *it is through the spirit of man that the power of God is made manifest in the healing of the soul.*

Dr. Alexis Carrel has stated this beautifully as follows: "Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.'" Further he states, "As far as I am concerned, I intend to devote the rest of my life to the problem of developing man in his *organic and spiritual entirety.* For the quality of life is more important than life itself."

Dr. Carl Rusche, past president of the American Urologic Association, stated: "We should remind ourselves that the sources of healing in the world—the sun, the earth, and the food of the earth, as well as the intellect of man and the instruments fashioned by that intellect—are basically not the creation of Man. They are made available to us by a higher power. Men of science are unbelievably intolerant and narrow when they fail to recognize that *it is the Divine Power working through us* that brings success to our efforts. . . . Possibly the necessity of . . . narrow specialism . . . has dimmed our recognition and moderated our use of *one of the fundamentals of healing*—namely *faith in Divine Power.*" ("Not by Medicine Alone," *The Journal of Urology,* Vol. 64, No. 3, Sept. 1950. Italics added.)

It is refreshing to note a recent trend toward a reunion of medicine and religion in the care of the sick, of both those who are sick in body and those who are sick in spirit: "not by bread alone," "not by medicine alone," but by making use of every available source of power within our reach in the great task before us, namely, "To be worthy to serve the suffering." (Alpha Omega Alpha motto.)



LIBERTY AND LAW

RICHARD L. EVANS

It would seem a not inopportune time to contemplate the relationship of liberty and law and of restraint, of sacrifice and service. "A free society cannot remain free," said one editorial writer, "unless the overwhelming majority of citizens restrain [themselves]. . . . If men don't restrain themselves internally, then they must do so externally. With external restraint . . . comes the decline of liberty . . . a free society can't function without . . . internal discipline. . . . Without moral restraint, men are no longer men."[1] Finally it comes down to a question of character, without which there is no freedom. Some are "attempting to spread a philosophy that 'If you don't like a law, refuse to obey it,' recently said a public servant. 'If you don't like war, refuse to serve your country.'"[2] But the right to enjoy the protection of law carries the obligation to respect and keep the law. The right to enjoy the privileges and protection of a country carries with it the obligation to serve the country. We must have "a genuine revival of respect for law and orderly processes," said an eminent jurist, "a reawakening of individual responsibility . . . a new impatience with those who violate and circumvent laws. . . . An ordered society cannot exist if every man may determine which laws he will obey. . . ."[3] "No nation can remain free," said President Kennedy, "unless its people cherish their freedoms, understand the responsibilities they entail, and nurture the will to preserve them. Law is the strongest link between man and freedom. . . ."[4] "The world no longer has a choice between force and law," said Dwight D. Eisenhower; "if civilization is to survive, it must choose the rule of law."[5] "The curse of ages will rest upon you," said John Mitchell Mason one hundred sixty-five years ago, ". . . if ever you surrender to . . . domestic lawlessness the precious liberties for which . . . your fathers bled."[6] And, said Tacitus some two thousand years ago: "They will be vanquished by their vices as easily as by force of arms."[7] "Let reverence of the law be breathed by every mother to the lisping babe. . . ." said Abraham Lincoln. "Let it be taught in schools, . . . seminaries, and colleges; let it be written in primers, spelling books, and almanacs; let it be preached from pulpits, and proclaimed in legislative halls, and enforced in courts of justice; let it become the political religion of the nation."[8] We would reaffirm this basic fact: that we believe in serving our country and in ". . . obeying, honoring, and sustaining the law"[9]—without which there is no liberty.

[1]*Oakland Tribune,* January 13, 1965.
[2]Senator John Stennis, Mississippi (as reported in press comment, October 23, 1965).
[3]Lewis F. Powell, Jr., President of the American Bar Association.
[4]Attributed to President John F. Kennedy.
[5]Attributed to President Dwight D. Eisenhower.
[6]John Mitchell Mason, *Eulogy on Washington,* February 22, 1800.
[7]Attributed to Tacitus.
[8]Attributed to Abraham Lincoln.
[9]Joseph Smith, Articles of Faith, xii.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 7, 1965. Copyright 1965.

ERA OF YOUTH



Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • February 1966

DON'T MISS!

the boat ... or the plane or the train or the bus or the carryall ... or the best things in life ...

the pleasure to be found in good **Music**



the joy of **Sharing** what you give



the adventure of **Reading** good literature



the thrill of **Playing** the game well



the companionship in **Prayer**





the satisfaction of constantly **Growing**



Read! Listen! Learn! Feel!
Drink deeply of quality experiences
Remember you are young only once!

enjoy it!

"To miss the joy is to miss it all."
R. L. Stevenson

Don't miss the joy of
Sharing
what you give

The greatest of gifts



by Charlene Johnson

Not what we give, but what we share,
For the gift without the giver is bare. . . .
(J. R. Lowell, from *Vision of Sir Launfal.*)

This is the way it is with the gospel of Jesus Christ. We must learn to **share** it with others and not just give it to them.

Missionary work is the most valuable way we have of sharing this prized possession. But what is missionary work? Missionary work is unselfish service to others. In order to be an effective missionary, a person must truly have a desire to serve God and his fellowman. Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) In this one scripture Christ lays down the definition of service to God and to our fellowmen. I am sure the motto of every missionary must be: God is first, my fellowman is second, I am third.

This is probably the foremost formula for a successful mission and missionary.

We have other missionaries in our Church besides those serving full time. We have stake missionaries who devote many of their free evenings to teaching the gospel to the people in their home area, and much of their other time is spent in meetings and in preparation. As President McKay has said, "Every member a missionary." If each of us would accept this challenge, Christ has promised us a wonderful reward. How great shall be your joy if you bring save it be one soul unto the kingdom of God! (See D&C 18:15.)

There is still another kind of missionary—the youth missionary. This is a new program in the Church and something that is just now being established in many stakes and wards. Our stake started this program about two years ago.

We thought that perhaps in our capacity as youth missionaries, we might be called upon to go tracting on Friday and Saturday nights, but we soon learned there was another way to convert. This is called "fellowshiping" members into the Church. If you stop and think about it, this really makes sense. People, and especially youth, like to be where they feel welcome, where they have friends and where they can enjoy themselves. It's important to feel wanted, and once this feeling is established they can devote themselves to learning about the gospel in a pleasant, friendly atmosphere.

The purpose of the youth missionaries is to fellowship nonmembers into the Church through friendship and activities. We then turn them over to the stake missionaries to be taught the gospel. There are many ways to interest youth in the Church . . . through MIA activities, sports, firesides, and friendship. Many nonmembers remark that LDS youth seem to have something special, something that no one else has. We want other youth to see that we really do have something special, that our Church has something to offer them that no other can.

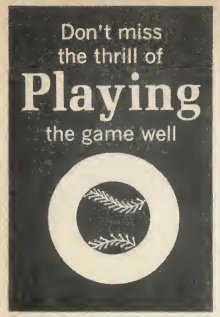
A young boy whose father was in prison because he could not pay his debts was forced to take a job in a rat-infested warehouse in the slums of London. His job was to glue labels on bottles of blacking. This young man aspired to be a great writer, but because of poor conditions he was self-conscious about his writing. Each night he would sneak out and mail his stories to various newspaper editors. Finally, the great day came when one of the editors printed one of his short stories. The young man did not receive any payment at all, but he did receive something infinitely more important. He received praise and encouragement. This young man was to become famous; his name was Charles Dickens.

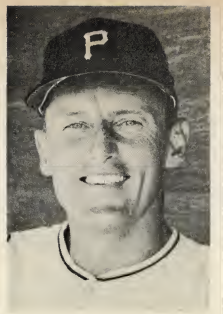
What was it that changed his life? Was it the thought of all the people who would be reading his story? Was it the fact that the newspaper had a wide circulation? The thing that changed his life is contained in the common word **encouragement.** Just a little encouragement in the life of Charles Dickens helped change him from an obscure slum-dweller into one of the truly great writers of England.

What would a little of this same encouragement do for the nonmember youth and for the youth missionaries?

Youth, when you are called to participate in the youth missionary program, be enthusiastic. It's challenging and it is rewarding.

Adults, we can't do it without **your help.**





FIFTH IN A SERIES

Living in the world without being part of the world

by Vernon Law

I entered the field of professional baseball when only 18—rather a young man and quite innocent as to the ways of the world. When I was 20 I found myself playing baseball in the big leagues.

Pittsburgh was a very big city for a boy who was used to just small farm communities. Upon arriving in Pittsburgh there were lots of pictures of my wife and me along with several interviews. I remember in one of these interviews I told the reporter that I was a Latter-day Saint and mentioned some of the standards that we hold true. This was printed in the Pittsburgh papers. Although many may think this made it hard for me, it did not. Because I believe, basically, just about everyone is of a religious nature and respects the person who lives up to the goals and ideals of his church, so I found I had a host of rooters on my side to begin with. I can honestly say no one has ever belittled me because of my beliefs, because I have stood strong on them.

* * * * * *

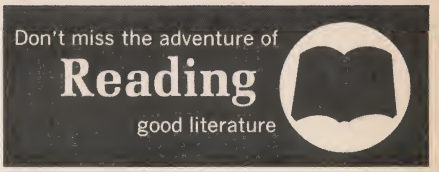
Vernon is the son of the late Jesse Law and Mrs. Melva Kelley of Meridian, Idaho He was married in the Logan Temple to the former VaNita McGuire and is the father of five sons—Veldon, 12; Veryl, 10; Vance, 9; Vaughn, 6; and Varlin, 3. He entered professional baseball in 1948, was advanced to the major leagues with the Pittsburgh Pirates in 1950, and, except for two years in the US Army, has been with them since then. His 1960 season was the most outstanding year—he won 20 games during the season, was credited with two victories in the World Series, and received the Cy Young award for outstanding pitcher of the year. He has been troubled with a sore arm for the past three years, but has made a strong comeback this year and was named "Comeback Player of the Year" for 1965.



Allison Wiscomb
Brett Wiscomb

So you've learned to read! Now what?

by Elliott D. Landau, Ph.D.
University of Utah



If you are scratching your head and looking somewhat quizzically as you read the title of this article—don't. Believe it or not, too many people who graduate from high school are functionally illiterate. That is, they've learned to read, they even read everything assigned to them, but pick up a book on their own—not on your life. One young man, just graduated from a leading university, turned in his cap and gown and gasped, "Boy, I hope I never have to crack a book again." If the figures are right, he won't either. He'll join the millions who, having learned to read in school, never read again.

You don't have to live on the wrong side of the tracks to be culturally deprived. No matter where you live, how much dad earns, or what your grade point average is, if you don't read good books of your own volition, you are living in a state of cultural deprivation. Or, to paraphrase the famous *New Yorker* magazine cartoon, "Thou hast eyes to see and read not?"

High school and college students report that they don't read because they learned to hate books in school. They abhor the tests of their reading, they detest the "corny" material they are frequently assigned, they hold their heads in horror at some of the librarians who run mortuaries instead of vital libraries. In short they have many pet peeves, most with some justification. One of my professors used to say, "A certain amount [*sic*]* of fleas is good for a dog; it takes his mind off bein' a dog." I guess a certain number of hates is good for young adults, too; it takes their mind off being young.

Go to your dictionary now and double check the meaning of this important Latin word which means: ". . . it exactly reproduces an original." Thus, if you read this quote and realize that "amount" is the incorrect word to use when talking of number and further think that either the professor or this author is illiterate, sic *is used to tell you that I know this is incorrect but I am reproducing it here exactly as it was said.*



Chris Ann Wiscomb



Elizabeth Sandburg, Susan Hanks, Steve Bjorndal, Rick Johnson

But let's get serious for a moment. In answer to the charge that they don't read, many young adults counter with the reply that they do—*Mad*, *True Romance*, the *Reader's Digest* condensations are offered as evidence. Or they read *Look*, *Life*, *Time*—even a daily paper, and a James Bond story. My point? Just this: Nothing can be called literature unless the material forces the reader by one method or another to discover himself. Being "true to one's self," while a noble Shakespearian admonition, is impossible to achieve until one has discovered himself. This discovery is impossible without the aid of good books. Further, there is reason to doubt that self-discovery is actuated by class assignments and mandatory page devouring. To attempt this examination of self, each person must read the kind of material which, by its very substance, holds the mirror up to nature. The magazines, journals, and novels noted earlier are not this type of literature. They are things to read but more like my favorite whipping boys—the three C's—comics, condensations, and concoctions. That is, they are in print, they may even be important on occasion, but they are never to be confused with real literature, that writing which is the "immortal residue of the human race" and depicts the human heart in conflict.

I suppose I shall never quite forget the sight of two students driving their VW down a major Utah highway, each holding in front of him a comic book. If the rear window decal had not advertised their university affiliation, I should have concluded that here were some public-school dropouts reading only what they could understand. Aside from the danger to other drivers who might momentarily lose control of their cars while gaping at this exhibit of illiteracy, the spectacle spurred my interest in the "whys" and "wherefores" of this bizarre behavior. After much reading, questioning, and thought, I concluded



Susan Hanks



Rick Johnson, Sue Nebeker

that somehow the "now what?" of my title has never been clearly stated for youth. When one considers that most of the schooled Americans never read a book but that some 60 million of the three C's are sold weekly, the lack of knowledge of what reading is all about becomes almost self-evident.

Just as the purpose of scriptural reading is not to enable you to say you've read it or even to have memorized verses but rather to aid one in the examination of himself, so one learns to read in order that as he progresses through life he enhances the quality of his living through the continual assessment of his own inner life. Certainly the comics do not shed light upon our experiences. Aside from the fact that they are not even comic, they are flat, brief excursions into "never-never" wastelands.

As for the condensations now so popular in this world of mad rushings, all one can say of them is that they are more concerned with what happened and to whom it occurred than with the deeper questions of motivation, causation, and consequence. They save time, indeed, but as the little prince asked in Saint-Exupéry's scintillating tale by the same name, "What do you do with the time you've saved?"

And the "true" modern tales? Their concern is not with the prurient as many believe, but rather for stereotyped situations solved through bewhiskered and prosaic platitudes. Thus, if A loves B and B loves C something will occur to alienate B from C and allow the true romance of A and B to flourish. Hardly the kind of fare to aid you in guiding your own emotional life!

Let's try to answer the "now what?" question in some succinct fashion. First, it is your obligation to use your educated intelligence to continually refine and cultivate your senses. After you've learned to read you should become a reader—a lifetime addict to this experience of bringing meaning to the printed page and, similarly, taking meaning from it. Literature is not a subject to be learned; it is an experience in and of itself. Since it serves to penetrate the behavior of humans in the infinite variety of situations life presents (many of which we cannot experience in our own lives), it enables the reader to reflect upon his own actions and ideas. Most often we find ourselves in sympathy with the behavior of the characters in books; if not, at least we are more likely to understand human behavior better. Though books tend to reinforce our own ideals, they often test our beliefs. That which is in print is not

necessarily true. It is the conveyance of that particular author's sense of life. The committed reader (what you are to become after you've learned to read, remember?) never accepts any one writer's view of human existence until it has passed through his own mental and emotional filters.

Second, and not explored in depth in this article, after you've learned to read, it is important to use quality literature to deepen your awareness of the commonplace in life. So often young folks and adults live for the "great" moments of life—the end of the term, the Friday test, the prom, graduation, love, marriage, etc.—that the precious everyday happenings are quite ignored. No instant of life is worthless. Each moment is worthy of response and reflection. And so often it is only superb literature that enables us to see our earlier years, our present experiences, and just the ordinary, through the senses of the gifted author.

May I suggest a method of becoming a lifetime reader? Whether you are in school or not, and no matter how busy you are, if you will always have a worthy book (by the way, there is even something to be said for the other kind, though not much) on your study desk or on the night table, you will find the time to read even if it is only for a few minutes each day. Use literature in a parallel way to your daily studies



Scott Johnson



Gayle Johnson, Susan Johnson, Scott Johnson

or work. Since books rarely notice your state of attire, you may come to them slippered, curled, or in any state of dress you happen to be. But, you must approach them. No book ever flew into anyone's hands. No person needs "a summer to read" or a "reading weekend" if he is always reading.

You will grow into tomorrow only as you live today. Read, now that you've learned, and live!

Prayer for a Missionary

For a Job Well Done

Father in heaven
Hear this my plea,
For I have a loved one
In service to thee.
Give him the wisdom
To know what to do.
Give him the courage
To stand for what's true.
Develop his faith
So he'll always pray
To thee for guidance
From day to day.
Keep him forever
Safe from all harm
That we at home
Will be free from alarm.
Give him the strength
To escape every snare,
Overcome all temptation,
Be free from all care.
Give him the patience
To understand
The customs and people
In a strange land.
Let him radiate love
That he may be
Able to turn
Many hearts unto thee.
And let him know
That I wait cheerfully
For that glorious day
Thou return him to me.

by Janelle Smith



Lincoln caught the boat

by Marion D. Hanks

A truly great man was born on the 12th day of February, long ago. He lived his boyhood days in a frontier cabin, denied substantially every blessing that most boys—even very poor boys—enjoy today. The preparations he made and his contributions and the opportunities that came to him all were the result of an iron determination—and the will of God.



Don't miss the satisfaction of constantly **Growing**

I am one who is prepared to believe that Abraham Lincoln was chosen by God and made ready by him, in his own wise way, for a great task that had to be done. I don't suggest that Abraham Lincoln knew it during those days of deprivation, and certainly there wasn't any other mortal wise enough to suppose that much good could come of a boy condemned to such a birth under such circumstances, let alone to suppose that God was shaping a man to meet a challenge.

The early days of his manhood and maturity didn't look much like it either. He was defeated again and again in his efforts to win political office and in other important objectives he established for himself. But he did not quit. He was getting ready. Know it or not, he was getting ready. I remember the last lines of a great poem about Lincoln:

Lincoln was a tall pine,
Lincoln kept on growing.

That he had intimations that there were things he was to do seems evident. Long before he matched his steel with the dreadful problem of slavery, he said, "When I hit that thing I'll hit it hard." And he just kept on growing.

Lincoln's heart was with right, and with the people. An old man who had listened to Abe at Gettysburg corrected the usual elocutionary presentation of his magnificent address there in one important particular: "Abe didn't say, '**of** the people, **by** the people, **for** the people,' like they quote it," he said. "Abe said, 'of the **people**, by the **people**, for the **people.**' "

The right? It was Lincoln who said:

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live by the light I have.

Think seriously about this man and what he was and did. For we, too, are serving the right, and our chief concern is people—God's choice children. Keep serving and loving and growing.


Don't miss the pleasure
to be found in good
Music

Listen for excellence

by Lowell M. Durham, PhD

Don't miss the best in music by limiting yourself to one style, one sound. Listen for excellence wherever it comes.

But what is excellence in music? Is it found only in a symphony, in a classical rendition?

Consider this: Don't be surprised when the Beatles sing with the Philharmonic! I predict it. Selection: Prelude to the third act of Wagner's *Lohengrin,* which accompanies closing credits in their recent movie *Help!*

Impossible? Dave Brubeck appeared with Leonard Bernstein and the New York Philharmonic three seasons back in the premiere (and subsequent Columbia recording) of his brother's *Dialogue for Jazz Combo and Orchestra.*

Result? Nothing spectacular. Nice experiment. Demonstrated merely that success in divergent musical specialties easily deteriorates into *mediocrity* if mixed *indiscriminately.*

Is Bernstein greater than Brubeck? The Beatles? The Tijuana Brass? Jan Peerce? Sinatra? Heifetz? Ella? Rubinstein? Julie Andrews? Abravanel? Jack Benny? Roberta Peters? Danny Kaye? Andre Previn? Richard Rodgers? Harry Belafonte? Vladimir Horowitz?

That all depends. This much is certain. Each tops his specialty.

Each has attained excellence.

Excellence in divergent specialties shares one thing in common—authenticity! No phonies they. On the side of *excellence* there is much less competition than roaming with the thundering herd of *mediocrity.*

COMPARE THE FOLLOWING

RIGHT (originality and excellence)	QUESTIONABLE
Crosby singing "White Christmas"	Crosby singing "Ave Maria"
Peerce singing "Carmen"	Peerce singing "I Wanna Hold Your Hand!"
Joan Sutherland singing "Mad Scene from Lucia"	Sutherland singing "Tisket a-Tasket"
Ella singing "Tisket a-Tasket"	Ella singing "Mad Scene from Lucia"

Excellence in music knows no geographical boundaries, race, creed, color. Important: Seek it whatever it may be. This is what life—truly exciting living—is all about. Train your *mind* and *heart* (because music requires 100 percent of *both*) to discriminate between the *excellent* and *mediocre*.

But more—seek *excellence* in *every facet* of the abundant life.

General Eisenhower, in the current autobiographical account of his presidential years (*Waging Peace*), offers simple sage advice:

"The older I grow, the more I come to respect *balance*—not only in budgets but in people." In other words, the abundant life—moderation (in modern-day scriptures' meaning of the term). Avoid extremes. You *may* shut yourself off from what could be some of the most important things in life.

No one wants to listen to Debussy all day any day . . . nor the Beatles!

QUESTION:
WHO OUTDRAWS THE BEATLES?
ANSWER: BEETHOVEN!
WHERE, WHEN: N.Y. Central Park, Summer 1965. SCORE: 70,000, N.Y. Philharmonic—55,000 Beatles (at Yankee Stadium).

TRY A JUDICIOUS BLENDING OF THE FOLLOWING TOP TENS:

CLASSICS	JAZZ	POPS	BROADWAY COMPOSERS	VIRTUOSOS
Beethoven	Duke Ellington	Bing Crosby		Rubinstein
Mozart	Count Basie	Ella Fitzgerald	Rodgers-Hammerstein	Heifetz
Brahms	Stan Kenton	Peggy Lee	George Gershwin	J. Sutherland
Bach	Oscar Peterson	Nancy Wilson	Lerner-Loewe	Robert Merrill
Tchaikovsky	Dave Brubeck	Hi-Los	Cole Porter	Horowitz
Wagner	Andre Previn	Anita Kerr Singers	Jerome Kern	Isaac Stern
Debussy	Shelly Manne & Co.	Norman Luboff Choir	Irving Berlin	Richard Tucker
R. Strauss	Johnny	Swingle Singers	Leonard Bernstein	Roberta Peters
Ravel	Modern Jazz Quartet	Serendipity Singers	Arthur Schwartz	Van Cliburn
Schubert	Charlie Byrd		George M. Cohan	Grant Johannesen
			Frank Loesser	

MASTERWORKS	BROADWAY MUSICALS	CONDUCTORS	COMPOSERS 20th Century
Beethoven —Missa Solemnis		Szell (Cleveland)	
J. S. Bach —B Minor Mass	My Fair Lady	Ormandy (Phila.)	Stravinsky
J. S. Bach —St. Matthew	Sound of Music	Von Karajan	Webern
Beethoven —Symphony #5	Oklahoma!	Stokowski	Bartok
Beethoven —Symphony #3	South Pacific	Steinberg (Pittsburgh)	Berg
Beethoven —Symphony #7	The King and I	Abravanel (Utah)	Prokofiev
Handel —The Messiah	Showboat	Bernstein (N.Y.)	Copland
Brahms —Symphony #4	Music Man	Zubin Mehta (L.A.)	Milhaud
Mozart —Don Giovanni	Kiss Me Kate	Krips (S.F.)	Sibelius
Wagner —Die Meistersinger	Hello, Dolly	Leinsdorf (Boston)	Bloch
	On a Clear Day You Can See Forever		Robertson
			Britten
			Boulez

FOLK & FOLKISH	ROCK 'N ROLL
Peter, Paul, Mary	The Beatles
Early Burl Ives	(That's all—the
Christy Minstrels	rest are shirttailers!)



Facets of prayer

by Truman G. Madsen

My point is simple. The "how" of prayer is both the hardest and the easiest thing in the world. Enos proves it.

My inspiration is simple: I know a lot of twentieth century lads just like Enos.

One afternoon Enos went "to hunt beasts in the forest." He was not long in the wilds before he forgot all about hunting. He forgot because he began remembering. Here is what he wrote:

> *. . . the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart. And my soul hungered. . . .*

He went to his knees and began to cry unto God for relief from his backlog of evasion and cover-up.

How long did he pray? All day long and on into the night. What could he possibly say in all that time? He tells us that his prayers were "many long strugglings," a searching and ex-





posing of his own depths, pouring out "my whole soul."

The answers (and they came in what a present-day apostle calls "finished sentences") overwhelmed him. "Enos, thy sins are forgiven thee. . . ." He prayed on, and still on, for those he loved, for reassurance about the future. And when testimony came, here, too, "I . . . knew that God could not lie; . . . wherefore my soul did rest."

And he returned home.

So what was unique about Enos' prayer?

The Hidden Self

It was a "wrestle which I had before God," a pouring of his real self into the cups of his words. But it was more than that. At one level we all indulge the daily cliches and more or less "mean" them, e.g.: "Forgive us. . . . Help us overcome our weaknesses." At a deeper level we voice actual present feelings, even when they are raw, ugly, miserable ones. "Father, I am pained—troubled—racked with anxiety." But there is a deeper level, the inmost, which often defies words, even feeling-words. These thirsts may be likened to what the scriptures call "groanings which cannot be uttered." Turned upward they became the most powerful prayer thrust of all. There *is* a wordless center in us.

Such, we may be sure, was the tone of Enos' prayer through those long hours. He learned that when we break the veil to our deepest self we penetrate also the veil of heaven.

Faith in Christ

Some might say, "Well, maybe Enos just had more faith than the rest of us; likely he was gifted that way, naturally religious."

Look more closely.

His words suggest that he was surprised to learn he had any faith. He knelt mostly convinced of one thing: a weighing mountain of his own great need. That kind of mountain, incidentally, only faith can move. After many hours of pleading, and receiving, he was in awe. "My guilt was swept away," he says. He did not doubt that it was gone. But marveling he cried out, "Lord, how is it done?"

Note the puzzling answer. "Because of thy faith in Christ, whom thou hast never before

heard nor seen." True enough. He had not seen Christ. But he had heard *of* him in the living words of his father.

But notice also that the instant he had a directing touch from the Lord, it brought a staggering inner influence. ". . . my faith began to be unshaken . . ." he writes. Thus kneeling there, the mustard seed became a tree!

There is, in all of us, an eternity more of trust in Christ than we tap. Kneeling to reach for faith we may find we are reaching with it. That, Enos shows us, is another facet of real prayer.

Enos' response was total. He did not run away holding his ears. We have the hindsight (the record is clear) to know that Enos became a lifelong dynamo, that he was "wrought upon by the power of God" unto the end of his days and that he "rejoiced in it above that of the world."

That was foresight for God. Surely the Lord knew the real Enos—that he had it in him to use divine power as he, the Lord, would use it. That enabled him, yes, enabled him, to answer Enos without reserve. It must be a different problem for the Lord to answer cool, bargaining, curious, all-talk-and-no-listen prayers.

And isn't it true that, unlike Enos, we pray for God to change everything—except us?

We hear much today about the "identity crisis" in typical teen-agers, the ache that comes when one begins to ask in a lonely, anguished way, "Who am I? What do I really want?" A lot of fuzzy answers can be given. But what is needed is a change of question. If you are, as I happen to know, an embryonic Enos, then you can kneel in some forest or other and ask from the center of you, "Whose am I?" And I testify that when you expose your hidden self and latent faith and when you honor the quiet voice with total response, you will make a double discovery—yourself and Jesus Christ.

That is what prayer is all about.



The Last Word

People who court only on the basis of recreation and romance have no guarantee whatever that they will be blessed with a happy marriage. They don't fulfill the purposes of courtship, and therefore they gamble their happiness in marriage. . . . If people could only develop Christian qualities of character first, and then become good friends before they become sweethearts, marriage would have a foundation as firm as a pyramid, and romance would sweeten and enrich the Christian life of the couple and their friendship. . . . **Build the friendship first—let the romance come last.**—Lowell L. Bennion

If ye walk in my statutes, and keep my commandments, ye shall dwell in your land safely. And I will give peace in the land, and none shall make you afraid. Neither shall the sword go through your land. —*Extracted from Leviticus* 26:3, 5-6.



God ever works with those who work with him.—Aristotle

Beggar: Do you have enough money for a sandwich?
College student: Oh, I'll get by somehow, thank you.

Recreation and diversion are as necessary to our well-being as the more serious pursuits of life. There is not a man in the world but what, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent.—*President Brigham Young*

Every man is said to have his peculiar ambition. . . . I have no other so great as that of being truly esteemed of my fellow-men, by rendering myself worthy of their esteem.
—Abraham Lincoln

Some men electrify their audiences, others only gas them.

The prettiest thing is to have no faults at all. We should cultivate a meek, quiet and peaceable spirit.—Joseph Smith the Prophet

Maid: I'm sorry, but she said to tell you that she is not home. Caller: Oh, that's all right; just tell her that I'm glad I didn't come.

To know is a greater perfection than to doubt.—René Descartes

Never put off till tomorrow that which you can do today.—Spanish proverb

Have you heard about the man who took a vacation to forget everything? The first night at the hotel he opened his traveling bag and found that he had forgotten everything.



The gentleman stopped to talk to the wee girl who was making mud pies on the sidewalk. "My word," he exclaimed, "you're pretty dirty, aren't you?" "Yes," she replied, "but I'm prettier clean."



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Feb. 12	Denver	Provo	7:45 p.m.
Feb. 18	*Arizona State	Tempe	7:45 p.m.
Feb. 19	*Arizona	Tucson	7:45 p.m.
Feb. 25	New Mexico	Provo	7:45 p.m.
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